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The Nature, Evidences, and Advantages of Humility. By the late Rev. Dr. John Ryland, of Bristol.

Humility, or lowliness of mind, "radically consists in a sense of comparative lowness and littleness before God, or the great distance between God and the subject of this grace." Or it is that disposition which inclines a person readily to take as low a place as belongs to him, and to think no higher of himself than he ought, but to think and act as knowing his own place, and keeping his proper distance from the high and lofty One who inhabits eternity; and consequently, not to exalt himself unduly among his fellow-creatures.

Humility must, doubtless, originate in a deep and abiding sense of the infinite *natural* distance which necessarily subsists between God and every creature, even the most exalted in dignity, and the most perfectly free from sin. The one only self-existent and supreme Being, who is possessed of absolute and infinite perfection, must be infinitely above all finite beings, who derive their all from him, and are totally dependent upon him. The humility of the angels chiefly consists in their thorough sense of this truth, with an answerable frame of heart. In *imperfect* creatures, such as saints on earth, humility must also include a deep and pungent sense of that *moral* distance from God, to which they have wickedly wandered, and which still remains in great measure, though they have begun to return to him. Indeed, if a sinner is once brought, by a realizing sight of the divine glory, to a true sense of the *natural* distance necessarily subsisting between the Great Supreme and every finite being, this must immediately produce a conviction that sin is infinitely evil: he must view it as the most heinous crime, for one so little, low and mean, so dependent and obligated as himself, to forget, despise, and disobey his great and glorious Maker: thus being conscious of the infinite criminality of his own *moral* distance from God, he must condemn and abhor himself for his want of conformity to the divine law and the divine image.

As all true humility among men is founded in a sense of our distance from God, (both our *natural* distance as *creatures*, which will never be removed; and our *moral* distance, as *sinners*, which we should deplore, and long to have removed,) so it includes a sense of our *real relation* to our fellow-creatures. It will teach us readily to admit the superiority of all those who in any respect excel us; or to know the proper distance between us and our *superiors*, freely acknowledging that to be as great as it really is;—it will induce us by no means to exalt ourselves above our *equals*, but to treat them as fully on a level with ourselves;—and will incline us not to magnify the distance between us and those who in some respects are our *inferiors*, not to make that more than

it really is, but willingly owning how near they are to us, and how inconsiderable the distance is that we are raised above them.

In order to a sinner's being possessed of true *humility*, it is requisite that he be the subject of *spiritual humiliation*. The term *humiliation* is used in two senses: 1. As referring to *real antecedent dignity*, in which sense we speak of Christ's humiliation, who though he was rich, for our sakes became poor; though he thought it no robbery to be equal with God, because he was in the form of God, yet he took on him the likeness of man, and the form of a servant, &c. Or, 2. Humiliation may refer to *former pride and undue self-exaltation*, in which sense we speak of the humiliation of *sinners*, who by grace are brought down from their high and lofty imaginations, and made willing to take their own place.

This humiliation is absolutely necessary, and can only be effected by the power and grace of the Holy Spirit, for every sinner is by nature full of pride and self-exaltation, to such a degree that God alone can pull it down and mortify it. True humility is an eminent part of that *right spirit* which is produced in regeneration: no man can be a Christian without it; and it is never to be found in our world but in real saints. Others may be so partially humbled, as *through the greatness* of the Almighty's *power, feignedly to submit* to him; but, however they are overawed or terrified for a season, they are still *enemies* to God in their minds; and as great enemies to the real scriptural idea of grace, as they are to the justice and holiness of God.

We defined humility as radically consisting in a sense of comparative littleness before God. This is the only general foundation for all the genuine exercises of humility toward our fellow-creatures; — though there may be some partial semblances of it, among such as know not God, arising from mere natural timidity and bashfulness, or the effect of custom, education, and artificial complaisance: and, on the other hand, we must allow that remaining depravity in true Christians, especially when its effects are heightened by a bad natural temper, and various external temptations, may greatly obstruct the exercise of this and other graces; and in some cases, ignorance, rusticity, and a contracted roughness of manners, may obscure a little of its beauty; yet humility before God will ever proportionably influence the temper and conduct towards men.

The first original *source* of true humility, is *a sight of the divine glory*. "Now mine eye seeth thee," said Job, "wherefore I abhor myself, and repent in dust and ashes." When Isaiah beheld Jehovah's glory, he said, "Wo is me, for I am undone, because I am a man of unclean lips, for mine eyes have seen the king, the Lord of Hosts!" When Daniel *saw* that *great vision*, his comeliness was turned in him into *corruption*. Paul, when he had *seen that Just One, and heard the words of his mouth*, thought himself *the chief of sinners*, and desired to "be found in him, having on his righteousness, and not his own." Every part of divine truth, when once we are brought to a spiritual understanding, tends to promote humility. The *law* requires the whole heart for God, and threatens the least deviation from the line of duty with death; plainly pre-supposing the divine excellency, majesty, and dominion: and that we are dependent and accountable

creatures, wholly the property of our Maker, and altogether at his righteous disposal. Hence, profound humility appears essential to perfect obedience; nor dare *sinless* angels indulge the least idea of proper merit, conscious they have barely done their *duty*, and can have no claim upon the Deity, unless on the footing of a free promise; while *sinful* men cannot look into this perfect law, without viewing their crimes as infinitely odious, and perceiving that salvation can only originate in free and sovereign grace. The *Gospel* confirms all the law asserts, implying most clearly that all its demands were equitable, and all its threatenings just; and shews the sinner's inexcusable guilt more fully than the flames of hell. Every doctrine conspires to abase our pride, and those truths which are the most essential foundation of our hopes, are most wisely calculated to stain all human glory; nor can you realize them, so as to enter into their real import and design, without feeling their humbling tendency. While, in like manner, an humble disposition tends naturally to render us susceptive of divine truth; as there is a sweet harmony between this lowly temper and the blessed doctrines of grace. Beware, brethren, lest unmortified pride discover, that, notwithstanding your professed attachment to these humbling sentiments, you have only learnt the terms by rote, without entering into the genuine spirit of the truths you profess. If you are not humble, you are not *orthodox at heart.*

We would earnestly solicit your attention, beloved brethren, while we point out some of the principal *evidences* of true humility. An humble creature will ever look upon himself as nothing, when compared with the eternal, self-existent first cause:—will realize his constant dependence on God, for the continuance of his being, and every thing conducive to his well-being;—confessing himself insufficient to preserve, independently of his Maker, that which he originally derived from him alone. He will readily acknowledge the necessity of the divine favour to his happiness, and the necessity of divine influence to secure the preservation of his moral qualities, and keep him from defection, apostacy, and ruin. He will cordially confess his obligations to the sovereign favour of Jehovah, and fully acquiesce in the absolute impossibility of proper merit in any creature with respect to God; accounting himself his Maker's property, he will consider it as his duty, honour, and happiness, to love him supremely, delight in him superlatively, and make the divine glory the ultimate end of every action. An humbled *sinner* will view himself as infinitely vile and hateful on account of sin;—will justify all the demands, and even the awful threatenings of the divine law;—will abhor the idea of seeking acceptance with God upon the foot of his own imperfect righteousness;—and, with sweet delight and thankfulness, embrace the humbling method of salvation revealed in the Gospel. His former pride and self-righteousness will appear unspeakably odious; and however low he may be brought at present, he will be sensible that he is still not near come down to his own place; he will, therefore, instead of thinking highly of his present humility, be abased under a sense of his remaining pride; longing to lie lower still in sweet abasement before the footstool of reigning grace. Humility will lead the Christian to

cease from his own wisdom, and not lean to his own understanding, nor set up his depraved reason against the instructions of Him whose understanding is infinite. As he will not reject the doctrines of the Gospel, because of their tendency to abase human haughtiness and to exalt the Deity, so neither will he cavil at divine revelation, because it contains some things mysterious, and not fully to be comprehended. Indeed, a small degree of reason (if human reason was not blinded by pride) would convince us, that it would be unreasonable to suppose, there can be nothing mysterious in the divine nature, counsels, or conduct; when yet we must acknowledge there are many mysteries in all sciences, in our own formation and voluntary motion, and in all nature around us. An humble man will not be stiff and dogmatical, but open to conviction, and jealous of being prejudiced, especially by the undue influence of his own passions; willing to receive instruction, and embrace the truth, let it be proposed by whom it will. Humility will discover itself in a constant sense of our weakness and insufficiency, and our need to live upon Christ for strength as well as righteousness; exciting to incessant prayer for preservation from falling, as conscious of the imperfection of inherent grace, and strength of indwelling sin; being aware, also, of the unnumbered snares and temptations that surround us.—Humility will cause the Christian to "serve the Lord with fear, and rejoice with trembling," Ps. ii. 11. desiring, in the seasons of his greatest spiritual enjoyment and communion with God, that while he exults in the inestimable privileges which are freely bestowed upon him, he may have a proportionable sense of the awful majesty, and holy searching purity of God, to keep him from carnal confidence and spiritual pride. He finds the necessity of universal and diligent watchfulness and godly jealousy, even when he is favoured with the most evangelical discoveries, and heavenly joy; lest otherwise Satan should come upon him at unawares, and throw him down from the top of the mount. It will be natural to a very humble man to view himself, as Paul did, as the *chief of sinners*, and less than the least of all saints. Certainly there is more sin in the best man's heart, than in the worst man's life. Having, therefore, a deep sense of his peculiar obligations, and a knowledge of the plague of his own heart, he will be ready to account that, all things considered, he stands more in need of forgiveness, and is more indebted to free grace, than any other sinner in the world. In like manner, though he may not be able to avoid seeing the external blemishes and defects of his fellow-saints, yet, being conscious of his own internal evils, he will be apt to think far more meanly of himself than of his brethren; he will sooner suspect himself than any body, being disposed to make the best of others, and to hope they are more free than he is from innumerable deficiencies which he finds and laments in himself. This blessed temper will teach you to *give* reproof to others with tenderness and gentleness, in the spirit of love. Not that it is an enemy to faithfulness, or would connive at sin in any. But it would prevent scornful fierceness, and unchristian bitterness and severity, which so often prevent the success of the reproof, and harden the offender. At the same time, an eminently humble Christian will *receive* the reproofs of others with

meekness and thankfulness, even though they should be mixed with severity: he will say, "Let the righteous smite me, and it shall be a kindness, it shall be an excellent oil, which shall not break my head," Ps. cxli. 5. He will be glad of the assistance and advice of his brethren, for he knows his own weakness, and thinks he wants help from every body; whereas one that is full of spiritual pride, thinks that every body wants his help.

Great humility would teach you, even when reproached by enemies, seriously to examine if you have not, at least in some measure, given them occasion thus to reflect upon you. And whether they have any just cause or not, it will prevent your rendering railing for railing, and evil for evil. It will be your concern to be "gentle towards all men," and to "overcome evil with good." You will endeavour "in patience to possess your souls;" committing yourselves, when injured, "unto Him that judgeth righteously." It is true, humility must oppose its opposite, *pride*; and an humble man must be grieved and pained when he sees evident tokens of pride in others; but he will most of all oppose the remains of that accursed evil in his own heart. His *own* pride will cause him to abhor himself; he will watch against it in all the modes wherein he can detect its operations. Pride is the most subtle of all the evils of the human heart; "the most like its father, the devil, in serpentine deceit and secrecy, appearing in a great many shapes, undiscerned and unsuspected, and sometimes as an angel of light. It perverts and abuses every thing, even the exercises of real grace, and real humility, as an occasion to exert itself. It is a sin which has, as it were, many lives; if you mortify and suppress it in one shape, it rises up in another. There are a great many kinds of it, that lie in different forms and shapes, one under another, and encompass the heart like the coats of an onion; if you pull off one, there is another underneath. We had need, therefore, to have the greatest watch imaginable over our hearts with respect to this matter, and cry most earnestly to the great Searcher of hearts for his help. He that trusts his own heart is a fool."

The humble man, therefore, has so much to do at home, that he cannot spend the chief part of his time in remarking and crying out of the pride of others, criticising on their dress, carriage, manner of living, or other external tokens of pride; he has more difficult and important work, in maintaining a constant guard over his own proud heart, which is still far from sufficient conformity to the Lamb of God. He that is eminently humble will not affect to set up himself above his brethren, but will be willing to be servant of all; desiring to please others for their good unto edification: not, indeed, conforming himself to them in things that are sinful; he will inflexibly adhere to duty, but in other things he will be gentle and pliable; resolutely attending to God's will, but easily giving up his own.

Humility will teach you to pity sincerely the most ignorant and erroneous of mankind; to "honour all men;" to be "ready to give an answer to every man who asketh you a reason of the hope that is in you, with meekness and fear;" to be "gentle to all men, patient, in meekness instructing those that oppose themselves." 1 Pet. ii. 17.; iii. 15. 2 Tim. ii. 24, 25.

Humility will be a blessed anti-

dote for a murmuring spirit against Providence. It will make you willing to be at God's disposal; desirous that he should choose your inheritance for you, and rejoiced that he has the ordering of all your concerns. It will teach you "how to be abased" without repining, and "how to abound" without being puffed up. An humble man will naturally be *grateful*, and disposed to confess his obligations both to God and man. A sense of his own demerit must fill him with astonishment at the divine bounty, and make him thankful for the kindness of his fellow-creatures; whereas pride makes a man a stranger to gratitude, for he never thinks he receives so much as his due.—Humility, indeed, is a friend to every other grace. God has expressly promised that he will *give more grace to the humble*, and it will naturally put them upon asking him for it; for the more humble we are, the more sensible we shall be of our defects, and of our need of the supply of the Spirit. Besides, humility, in its own nature, stands related, and is akin to other most excellent graces. Thus it is closely connected with *meekness*, and must greatly preserve the mind from being unduly ruffled by slights and injuries; while a proud man is pained and irritated by every neglect and affront. It must tend greatly to make *self-denial* easy to us. It will be easy for one who feels himself a poor, mean, vile creature before God, cordially to renounce his own dignity and glory; and also for God's sake to deny his worldly inclinations, and part with earthly objects and enjoyments, for the sake of promoting the divine honour, and the kingdom of his Redeemer. Humility will cherish *brotherly love*, and greatly lessen the difficulty of *forgiveness;* as it will teach you to take notice of the good that is in others, and to think the best of them, preferring them in honour as better than yourselves; and to make the least of their defects, as compared with your own; especially their deficiencies as to what you might suppose is due from them to you. Deep humility will produce *resignation* to the will of God, and *patience* under the cross. It will excite to *godly jealousy* over our own hearts, and constant *watchfulness* against temptation. It must greatly befriend a life of *faith* and *prayer;* for while we dread presumption and self-confidence, not daring to trust to ourselves in any respect, we are laid under a happy necessity of trusting in the living God, and making continual application to him.

(To be continued.)

On the Miracles of Christ.

Dr. Price, in his Dissertation on Miracles, has refuted, with great clearness and force, the common opinion, that miracles imply a suspension or violation of the laws of nature. "Were we," he observes, "to see the motion of water downwards cease at once, at the word of a man, or a river parted in its course, as Jordan was, we should see a miracle; but we could not say, that the law of gravitation was suspended; for the water might have gravitated as usual, and the true cause of the event be the exertion of an adequate superior power, to control the effects of gravitation; in which its suspension is no more implied, than in a man's preventing a heavy body from falling, by applying his hand to it. Nor could we in this instance say, that the event was not agreeable to the constitution of the universe; for in order to this,

we should be able to discover what the constitution of the universe is, taking in the visible and invisible world; and that it excludes all interpositions of a superior power in human affairs." These acute and just observations go far to refute the sceptical system, by representing miracles as the result of the exertion of a superior power, controlling, rather than suspending or violating, the established order of nature.

The whole fabric of Christianity rests upon the credibility of the miracles recorded in the sacred volume. Jesus Christ appealed to the works which he had wrought, as convincing attestations to the truth of his doctrine, and the divinity of his mission. They clearly indicated the authority with which he was invested. He appeared as an ambassador from heaven, and these were his credentials. "The works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me." Every unprejudiced mind must have felt the full force of this testimony, and been constrained to confess, with Nicodemus, "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." The Pharisees, indeed, with a few exceptions, adopted a singular hypothesis, to account for those astonishing results, the reality of which they could not possibly doubt or deny: they traced them to Satanic influence. "He casteth out devils through Beelzebub, the prince of the devils."—And it is a fact which shews the extreme difficulty the early infidels, such as Porphyry, and Celsus, and Julian, found, in constructing an argument against Christianity, that they too were compelled to take up so absurd a supposition; representing the miracles of Christ as having been performed by magic or infernal agency. A simple reference to the design and tendency of the works themselves, and the character of their great Author, may suffice to refute this preposterous and malignant calumny. Modern sceptics have, indeed, been ashamed to follow in this line of argument, deeming it more safe and prudent to call in question the reality of the miracles, than to resort to such a mode of explaining them away.

When we contemplate the miracles of Christ, the first thing which strikes us is their *number*. During the whole course of his personal ministry, he continued to exercise his astonishing powers, and multitudes were permitted to experience their healing and salutary efficacy. If only a few solitary wonders had been recorded, some colour of excuse might have been afforded to the objector, and the possibility of collusion or mistake more plausibly alleged; but when so many reaped the benefit, and so many more beheld the exertion of this miraculous energy, all reasonable ground of distrust is at once removed. These works were not attended with any circumstances of apparent mystery, likely to excite suspicion. They were performed in the broad light of day, in places of general resort, and before the public eye; so that no deception could possibly be practised: deception here would involve a miracle, no less than that which the supposition is intended to disprove.

Their simple grandeur is also worthy of our notice. There was no ostentatious display; no note of preparation sounded; no attempt to heighten their effect. A word was sufficient. "He spake, and it was done." Such stupend-

ous miracles had never before been witnessed. Universal nature was subject to his controul. The unruly elements, at his voice, were hushed into repose; infernal spirits fled at his rebuke; and the grave itself yielded up its prey at his command. And yet the wonders which the Saviour wrought were not designed to attract attention, and to excite the feeling of surprize; there was a motive of kindness in them all. They were not like the miracles of Moses, in the land of Egypt — displays of awful justice, destructive in their tendency, and appalling to the eye. They were characterized by mercy. They were the miracles of incarnate love. They displayed, in a striking and beautiful manner, the benignity of his nature, and the tenderness of his heart; his deep sympathy with suffering humanity; his readiness to relieve its wretchedness, and to mitigate its woe. He scattered blessings around his path with a profuse, unsparing hand. Never did the cry of distress appeal to him in vain. Never was the humble suppliant sent empty away. There was no variety or depth of human sorrow which he did not soften or remove.

But there is one point of view in which the miracles of Christ have not, perhaps, been sufficiently regarded. I allude to their *emblematical* nature. They are full of meaning; fraught with salutary instruction. Thus, when he opened the eyes of the blind, it was an emblem of that spiritual illumination which he alone has power to impart. Mankind are universally sunk in a state of deep and deplorable ignorance; blind to their present condition and their future destiny; unconscious of their guilt and of their danger; and therefore unconcerned respecting the way of escape. But he who gave sight to the bodily eye, can pour the light of truth on the benighted soul, and dissipate that moral darkness in which it is involved.

When to the deaf he restored the faculty of hearing, it was significant of that influence by which he inclines the reluctant ear to listen to the warning and inviting voice, with which he speaks to us in the Gospel. Apart from that gracious influence, man would continue deaf to all the admonitions and entreaties, the threatenings and the promises which are contained in the Scriptures; and neither the thunders of a violated law, nor the sweet accents of mercy, could arrest the vagrant attention, alarm or soothe the spirit.

Even the loosening of the tongue of the dumb was not without its emblematical meaning. How many indeed, are there, who can converse freely and fluently on trifles; but when any serious subject is introduced in conversation, they appear as if suddenly their lips were sealed: a dead silence ensues; for the theme has no charm for them. Many there are, whose tongue can readily articulate profane or profligate expressions, but was never tuned to praise; and from whose mouth the breath of prayer never ascended. He who can renovate our fallen nature, can unloose the stammering tongue, and teach us a new dialect, the dialect of heaven.

There is a sickness of the soul, as well as of the body. Sin is a malady which has infected every human being; and, however various its symptoms, in each case it threatens to undermine the moral constitution; and if not arrested in its progress, will certainly terminate in death. Who can minister unto a soul diseased? It is beyond

the reach of human skill, and none but the Great Physician can effect a cure, and restore it to spiritual health and vigour.

Jesus Christ expelled the demons from their hold on those who were possessed. And although infernal spirits are no longer permitted to tyrannize over the body, they still exert a most malignant and pernicious influence upon the mind. There is an unclean spirit harboured in many a bosom, which pollutes the imagination and inflames every base propensity of our nature. There is a spirit of pride, and envy, and discontent, and malice, and hatred, and revenge; in short, their name is *Legion*, for they are many, and none but a divine power can drive them from their strong hold in the human heart.

There is not only a natural, but a moral death. The human race are represented as being "dead in trespasses and sins." No glow of grateful feeling warming the bosom; no holy animation lighting up the countenance; no sacred activity in the service of God; nothing, in fact, to indicate that the feeble spark of spiritual life is not quite extinct. The heart is cold; the pulse of piety has ceased to beat; all is chill and motionless, and insensible as death. But there is a voice which can awake the dead to spiritual life. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

When he calmed the rough and boisterous winds, and the rolling billows were obedient to his command, was it not to intimate that he can speak peace to the troubled conscience, and quell the turbulence of the passions, and diffuse a sweet serenity through every thought and feeling of the human heart?

One miracle is recorded in Scripture, and but one, which has the nature of a curse rather than a blessing—the withering of the barren fig-tree. Yet what a solemn admonition does that miracle convey; and what a fearful doom may not we anticipate, if we are found "barren and unfruitful in the knowledge of our Lord Jesus Christ!" Unless we bring forth the fruits of righteousness, unto the glory and praise of God, we have reason to tremble lest the withering blast of divine displeasure should, in an unexpected moment, light upon us, and our barrenness should prove our everlasting ruin.

The miraculous draught of fishes is the only work the Saviour wrought after his resurrection.—And in that work there appears a peculiar propriety, when we regard its symbolical nature. The disciples had been toiling all night, and had caught nothing; but in the morning Jesus appeared to them, standing on the shore, and directed them to cast the net on the right side of the ship; and in an instant it was completely filled. And might they not look on this as an omen of the success which should attend them in their higher and nobler employment, as "fishers of men?" The outpouring of the Spirit on the day of Pentecost, was the appointed signal for them to cast the gospel net; and what an astonishing success attended this first effort! No less than three thousand souls were, on that memorable occasion, added to the church! And in all their subsequent labours, the abundant blessing of the Most High rested upon them; and through their honoured instrumentality, innumerable multitudes were converted to the Christian faith.

I have thus thrown out a few slight and imperfect hints on an

extensive and interesting subject. A wide field of observation opens before us; on which, I trust, some abler Correspondent may be induced to enter, and more largely expatiate. η

On Preaching the Law.

"I do not like to have *Shag* sent after me; I do not at all like *Shag*." *

The above remark was made by a gentleman lately, who was riding, with the writer, on the outside of a stage-coach, in reference to the Evangelical Clergy; to which he added, "I am a regular member of the Church of England." The allusion was to the shepherd's *dog*, which is employed to drag or drive the refractory sheep into the fold; the meaning was, that the above-mentioned class of ministers were in the habit of denouncing the curses of the law upon sinners, and were not like those of the clergy who prophesied to their hearers "smooth things."

But the solemn question is,—Whether it be not right that ministers should regard the divine injunction—"*Say ye to the wicked, it shall be ill with him?*" and, in imitation of the Lord Jesus, to say, "*Except ye repent, ye shall all likewise perish.*" In this case a faithful watchman will regard what is his duty, and not what those whom he may strive to awaken from their slumbers, and to alarm in regard to their danger, may like or admire. The worth of souls, and the blood of souls, are considerations too solemn, and the responsibility of "watching for souls as those who must give account," much too awful, to admit of trifling. Better be censured by men for having employed "*Shag*," than to be condemned by the Great Shepherd, that notwithstanding he saw the danger to which his hearers were exposed, he did not give warning; so that the wicked man perished in his iniquity. Paul testified "*repentance* towards God," and he was able to say, "I am pure from the blood of all men."

Let it, too, be considered, for what purpose the law is preached by evangelical ministers. A shepherd does not send his dog to tear and worry the sheep, but rather that he may drive it into the fold, the place of safety. "*By the law is the knowledge of sin*," and till the impenitent have a proper view of the danger to which they are exposed as sinners, they will not ask with suitable feelings what they must do to be saved. It was the sense of danger from the avenger of blood, on the mind of the manslayer, that led him to flee for safety to the city of refuge; and it is the sorrow felt on account of sin, and the hope of obtaining deliverance from the condemnation of the law, and from the wrath to come, that impels convinced sinners to flee for refuge to the Lord Jesus, the end of the law for righteousness, that they may obtain the pardon of their sins, and the salvation of their souls. Better for a sheep to have been *driven* by the dog into the sheepfold, than to become the prey of the "roaring lion." "And others save with fear, plucking them out of the fire," says the Apostle Jude. A person who was asleep in a house on fire, will not be angry on finding himself in safety, even though he had been "plucked" out of it by violent hands.

The writer, to whom the singular remark at the head of this paper was made, was much struck with

* The common name for the shepherd's dog.

the sentiment, though he thought it did not apply in the sense in which it was employed. That there should be a conviction on the minds of the swearing and dissolute members of the national church, in regard to the evangelical clergy, that they are as much in earnest to save souls as a shepherd to fold his sheep, is indeed a high encomium on their character; and that they preach the necessity of repentance in order to salvation, and that their hearers must bring forth fruits meet for repentance, and follow after holiness, in order to see God, is one proof that they are "able ministers of the New Testament;" not "shunning to declare all the counsel of God."

The writer, in reply to the gentleman above mentioned, said, what he believes to be the truth in regard to the evangelical clergy, that they by no means preach "the terrors of the Lord," without at the same time declaring "the ministry of reconciliation;" nor without beseeching sinners "in Christ's stead to be reconciled to God." He is persuaded, if they are likened to *Boanerges*, as "sons of thunder," they are also to be regarded as *Barnabas*, "the son of consolation." And is not this the happy medium — avoiding, on the one hand, the dry essays of the orthodox clergy, and on the other, the speculative discussions of those who think it sufficient to make a statement of evangelical doctrine, without urging it upon the consciences of their hearers to "repent and believe the Gospel." "Whom we preach," says Paul, "*warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. Whereunto I also labour, striving according to his working which worketh in me mightily.*"

IOTA.

ESSAYS ON DIVINE REVELATION.

No. III.

On the necessity of Divine Revelation as the only unerring Guide.

IF the human race be considered as rational and accountable creatures, endowed with a capacity to know the character, enjoy the friendship, and glorify the name of their Creator, their views of divine truth cannot be too clear and extensive, nor their faith in its realities established too firmly. Every species of information should be deemed valuable; no opportunity or means of finding out truth should be disregarded; but all the avenues of wisdom, opened to us by divine providence, should be diligently explored.

So important are the consequences involved in the doctrines of the divine government, human accountability, and a future state, that a clear perception of their nature, and a firm persuasion of their reality, combined with proper feelings and manners, seem in the highest degree essential to the true happiness and settled tranquillity of the soul. It is possible indeed, to drown the thought in sensuality, or obliterate the impression by extreme ignorance and stupidity; by which means however, the mental and moral dignity of our nature would be destroyed. But if we reflect at all on the feelings which pass within, and the events which take place around us, we shall perceive the impossibility of inward repose, when our faith in God wavers, or the prospect of immortality becomes dubious or obscure.

It cannot be supposed then, that the Author of nature formed us susceptible of these solicitudes and attainments, without providing in the arrangements of his wisdom, means of knowledge suited to our

capacities, and grounds of faith equal to the importance of our final destiny. It cannot be imagined that he who provided in nature those ample resources of present good, has left the mind in total indigence, debasement, and distress, or furnished no means to ascertain or secure that fitness for the world to come, which must form the chief end and final glory of our being. Every idea we can form of the divine wisdom, constrains us to believe, that the same design which formed us with intelligence and moral powers, arranged likewise means sufficient to ascertain and accomplish the purposes of their bestowment.

But if the light of nature in the discovery of these principles, had afforded such clear and convincing evidence, is it not unreasonable to suppose the light of revelation has at different times been superadded? In the works of God there is neither deficiency nor excess; but the provisions of his wisdom are ample without being superfluous, and in no respects redundant, though complete. But the least acquaintance with the moral history and religious character of mankind, will convince us of the desirableness and necessity of greater knowledge and a purer faith, than reason has disciplined or tradition gathered from the works of God. Though it is certain therefore, that the invisible things of God, even his eternal power and sovereignty, are clearly seen from the visible creation, yet *a divine revelation is necessary to give us a consistent view of his moral character, to direct in divine worship, to fix a standard of morals, to discover the medium of forgiveness, and to restore the guilty to penitence and faith, to purity and happiness.*

In our apprehension of things, the order and uniformity of the material world, afford indubitable evidence that there is only one God. But to persons unacquainted with this doctrine, the unity of plan perceivable in nature, might appear nothing more than a proof of the unanimity and co-operation of different divinities. The immense variety of the divine works might likewise tend to confirm this notion, while the prevalence of evil, natural and moral, might seem to indicate among the Gods a difference of nature or an opposition of design. And though a patient enquirer after truth would be able to detect these fallacies, the great majority of mankind, it must be owned, might readily receive them as undoubted truths. In all ages men have shown themselves apt to mind only earthly things; deaf or inattentive to the voice of nature when it speaks of God, and prone to cherish deep-rooted prejudices and sinful passions. Hence, the opinions entertained by the greatest sages were exceedingly discordant, changeable, or obscure; while the great mass of the people even in the most civilized and enlightened period of antiquity, fell into the grossest possible absurdities, believing in gods many, and lords many, superior and subordinate, celestial and infernal. It was left for divine revelation, therefore, to disperse the thick darkness which, in reference to the divine unity, had overspread the world; teaching us, as it does, in terms devoid of ambiguity, "that there is one God, even the Father, of whom are all things, and to whom are all things; and one Lord Jesus Christ, by whom are all things, and we by him."

If, from the supremacy of God, we turn our attention to the notions formed by men in general of his moral attributes, the nature and

purposes of his government, or the kind of worship that we should pay to him, the insufficiency of the light of nature will more strikingly appear. Instead of supposing the Deity to be the centre and source of all possible perfections, whose government is wise and good, and who delights only in a spiritual and holy worship, they ascribed to their divinities the worst of passions, and sought to render them propitious by pompous forms, or the meanest and most disgusting ceremonies. If a few sages saw and deplored the degrading rites, the bloody sacrifices, and infamous impurities, to which in civilized and savage times all classes of the community were addicted, they had no light or authority sufficient to institute a nobler or more spiritual kind of worship, or to communicate to the world those sublime views of the purity and excellence of the divine character, which are conveyed to us in the sacred volume.

Conscience has always suggested to men the difference between good and evil, and urged the mind to virtue and religion; but its dictates, even in persons of great knowledge, are often wrong, while its voice forms but a feeble barrier against the impulse of passion, the violence of temptation, and the perverse sophistry of self-love. Hence the pernicious practices and depraved morals of mankind shew the necessity of a written law, enforced by the sanctions of divine authority. By this alone can the standard of virtue be established, or the peace and happiness of this world be promoted, by the hopes and fears of the world to come, or by the secret influence of faith and piety.

When a man reflects upon his own conduct, or when conscience accuses him of sin, he feels in himself a painful apprehension of the consequences, and is anxious to know by what means the displeasure of an offended God may be removed. Hence the sacrifices to which men in all ages, impelled by a sense of guilt, have had recourse, in order to propitiate the Deity, and avert those judgments which they deserved. But though the divine goodness, as displayed in nature, might seem to justify some reliance on his clemency for the pardon of our sins, yet many considerations would induce a reflecting mind to question the acceptance of such offerings on the part of God, or the security arising from them to the sinner. And though the desire of existing in another world might keep alive some expectation of its reality, and in some measure mitigate the agony of a dying hour, yet its evidence would rise only to a strong probability of the fact, while many circumstances in the phenomena of death would weaken its effect, and produce in the mind the most painful anxieties. Even in the best state of confidence to which the light of nature could carry us, it would necessarily leave a person uncertain respecting the nature of that destiny which awaited him, and the means or conditions of obtaining its glory and happiness. The Gospel was therefore necessary, to give us the assurance of divine love, and to discover those methods of infinite condescension and sovereign grace, for the redemption and happiness of a fallen world, in which God hath abounded toward us in all wisdom and prudence. By this alone we are taught both the possibility of forgiveness and the medium of its bestowment, and the terms on which it may be hoped for and enjoyed. It therefore assures us, that "God so loved the world, as

to give his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." Thus it disperses the clouds that hover about the unseen world, and by evidences clear and unequivocal, ratifies the doctrine of immortality, and commands us to be strenuous in its pursuit. By a moral and divine efficacy, of which the light of nature is incapable, it is the province of revelation, when savingly applied by the Spirit, to renew the hearts of the most degenerate, and to raise them from the debasement and infamy of sin, to the dignity of virtue and the happiness of heaven.

But although human ignorance and corruption rendered a revelation from God necessary to salvation, it cannot be deemed a right to which all are entitled on the score of justice, but must be regarded as entirely gratuitous on the part of God, a free gift to which we had no claim. Its necessity, however, may be deemed a presumptive evidence that its communication formed an essential part of the divine plan when he created man at the beginning, and foresaw in long perspective the neglect and criminal abuse of his mental and moral powers. It should also dispose us to receive with gladness every intimation of the divine will, resigning our judgments to the force of truth, and the feelings of our hearts to the calls of duty.

Has then a revelation of the divine will been given to the world? By what process and agency has it been communicated? What are the evidences of its truth and authority? And in what consist its distinguishing excellences and genuine effects? If we examine the Scriptures in a right spirit, with humility and prayer, we shall find answers to these inquiries by which all our doubts will be removed, and our faith and hope firmly established. All its discoveries evince the superiority of the Gospel, and prove that the eulogy pronounced by the Psalmist on the word of God is founded upon truth, and verified by experience. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eye; the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb. Moreover, by them is thy servant warned, and in keeping of them there is great reward."

PHILAGATHON.

SANDANEE'S DREAM.

(From the Amulet for 1828.)

SOME years ago, two negro youths were taken out of a vessel in the London Docks, and brought to Sheffield, by a benevolent lady, belonging to the Society of Friends. They were placed under the care of Mr. William Singleton, who resided at a small village in the neighbourhood. By him they were instructed in reading, writing, and other branches of useful learning; but above all, in the knowledge of the Scriptures, and the doctrines of Christianity, as held by the friends,—to qualify them to become teachers of their countrymen at some future time. Their conduct was creditable, and their improvement satisfactory during the period of their schooling. About six years ago, they accompanied their kind patroness on a visit to West Africa; and by her were left among their kindred, with a fair

prospect of fulfilling the hopes and expectations of their benefactors. The writer of this notice has not had any opportunity of making recent inquiries concerning them.

During their residence in this neighbourhood, one of them, named Sandanee, had a dream of so extraordinary a character, that his teacher thought it worth recording as literally as possible from his own description, while the sentiments and imagery were quite fresh in their impression upon the youth's own remembrance. The following copy of this singular narration was received from Mr. William Singleton himself, by the undersigned. The accounts of the day of judgment, which are to be found in various parts of the Scripture, evidently suggested the scenery and circumstances of this dream. The personage styled "the Minister" no doubt represents "the Judge of quick and dead:" the form in which He appears, and the part which *He* and *the Bible* may be said to act in this tremendous drama, have not been exceeded in splendid imagery, or sublime conception, by any thing in the writings of uninspired man; nor are they in the smallest degree degraded, but rather heightened by the inimitable simplicity and beautifully-broken English, in which the story is given, from the lips of the poor negro-lad. What can be more exquisite than the effect of the last paragraph;—the repose, the reality, the deliverance implied in the sight of "the moon, and the stars, and the clouds, all there!" after the terror, the peril, and "horrible imaginings" of the preceding vision?

J. MONTGOMERY.

8th month, 7th, 1820.

Last night Sandanee had a dream, which he related in language nearly as follows:—

"O Fader, when I sleep last night, I hear something like as it call me here; (*laying his hand on his breast*) 'Sandanee! Sandanee! look at this.'

"Then I look, and see a great star there *(pointing backward.)* O! I never saw such a great star in all my life. When I look at him I cry water from my eyes—I cannot look, he so bright.

"Then the star go that way *(forward)*—O so quick! And when the star go quick, the clouds all go away—some on this side, some on that side, and no sky left, but all fire in the middle, and very light with the star. And the star has great tail, and the tail go every way, and turn about; and when he go so very quick to the West, then he fall, and make very great fire, and burn the earth, and burn the trees, and burn every thing. And the fire make very great noise, and go over me from the West to the East,—and the clouds very red, and the ground all red; and I saw the Minister very, *very* tall. He stand very great height, upon a beautiful stone, very high; I no see his face, he stand so high, and then I see the Bible open of itself, no man open it, and all the black print turn red.

"Then I see plenty people, black and white, men and children, and babies come out of the graves—O great many! If I take great many sheep, and drive them, they go close together; so the people go very close, some fall down, some go over them, they all come very quick by the Minister, where He stand; and they run to the East away from the fire. Some say to the minister, what must we do? What this star? Then the Minister say very loud in English,

and all could hear him :—' I been told you all these things many times before, and you no believe ; but now there is the day for you to believe these things.'

" Then the Bible speak like a man, and it say the same as the Minister :—' I been told you all these things many times before, and you no believe ; but now there is the day for you to believe these things ;' and the people cry very much, and they have no clothes. And I very much afraid, and I awake. Then I sleep again, and dream the same, and when I awake again, I very much frightened, and I sit up in bed, and make the bed shake very much, O very much ! I never saw such a dream in all my life ! I no dare go sleep again : I never forget him till I die.

" Then I tell Mahmadee *(his companion)* ; and he say, ' I never saw such a dream !'

" Then I look through the window to see if it be so ; but I see the moon, and the stars, and the clouds all there !"

POETRY.

[Extracted from " The Amulet for 1828."]

The Poet and the Glow-worm.

A Poet walking forth by night,
(For poets aye in shades delight)
In silence meditating, came
To where a Glow-worm's emerald flame,
Darting around its modest ray,
Faintly illum'd the darkling way.
The bard, attracted, gazing stood,
Till wrought into the musing mood,
The thoughts revolving in his breast,
In words aloud he thus exprest.

" Poor insect! impotent and vain,
Thou gloriest in thy direst bane,—
Thy pale and ineffectual light,—
Which guides the ravening pests of night,—
The owl, and bat, and serpent brood,
All preying forth in quest of food,
Thy undefended life to seize,
And with thy frame their wants appease ;
While from its beam no good I see,
Useless to all the world and thee."

" Cease, foolish man," the Glow-worm cried,
Now first with human speech supplied,—
" Cease to contemn the talent Heaven
To me hath bountifully given,
Akin to that on which thou, blind,
Valuest thyself above thy kind.
In this is human weakness shown ;
Man sees all dangers but his own ;
Nature's wise work in me arraigns,
And of my helpless state complains ;
While his own never-ceasing aim
Is only to attain the same,—
The same distinguished power to shine,
Tho' far more perilous than mine :
For brutes, though hunger may inspire,
Fear to assail my seeming fire,
And thus this light exposed to view
Is both my pride and safeguard too.
But what avails in modern days
The splendour of the Poet's blaze ?
Say, shields it from the woes of life,
From envy, malice, slander, strife,
Insult, oppression, scorn and hate,
The frowns of fortune and of fate ?
Or rather does it not expose
To other ills and add to those ?
Go, ask thy heart, and from it learn
Our different merits to discern ;
And own thy censure was unwise,
Nor, more, superior worth despise."

The bard, rebuked, in haste withdrew ;
From sad experience well he knew,
The insect's picture was too true !

REVIEW.

Brief Memoir relative to the Serampore Missionaries, Bengal. 8vo. pp. 86. Price 1s. Parbury, Allen, and Co.

THERE is nothing so painful in religious publications, as "contention among brethren." We are truly sorry to announce this pamphlet as having relation to that subject. That "contentions" like those which are therein presented to the Christian public, should have been suffered to take place among the "brethren" of the Baptist Missionary Society, viz. those who were engaged as a Committee in conducting its affairs at home, and the Society's Missionaries at Serampore, is indeed matter, not only for *lamentation*, but for *deep humiliation*. It is not, however, perhaps, cause for *wonder*. Our Lord has said, "It is impossible but that offences will come:" he added, "but woe be to that man by whom the offence cometh." If the members of the Committee have been the procuring cause of this disruption in the Society, they have indeed incurred a most fearful responsibility; and so also in regard to the writer of this Memoir, the Rev. Dr. Marshman.

We must acknowledge, that while reading the first part of this pamphlet, in regard to "translations of the Scriptures," we felt aggrieved with the frequently repeated phrase, "the Serampore brethren," identified as that description is, throughout the work, with those Missionaries who have *now* become a *separate* Missionary Society from that to which Drs. Carey and Marshman originally belonged. We hazard no conjecture in saying, that until the latter part of the year 1815, all the Baptist missionaries in India were the missionaries of the Society in England; not only Chamberlain, Mardon, Rowe, Lawson, Yates, and others, but Drs. Carey, Marshman, and Mr. Ward. Yet the writer of this Memoir speaks of the missionaries at Serampore, as if they were from an early period of the Society known by their *present* designation, "the Serampore missionaries." He says,

"The state of the different editions of these translations, with an exact account of monies received and disbursed, on account of them, has been given by the Serampore brethren from time to time in "Memoirs," of which *nine* have been already published, and a tenth will be given as soon as possible. Meanwhile, it is generally known how effectually the Serampore missionaries have been assisted in this work by congregational collections, and the individual donations of friends in Britain, through the Baptist Missionary Society — by grants from the British and Foreign Bible Society — the Edinburgh Bible Society, and other institutions; as well as by similar assistance from America." p. 10.

Would any one, from reading this statement, conclude, that until after the printing of the Scriptures in the *Bengalee*, and several other dialects of India, and also the New Testament in *Chinese*, (see p. 5.) no one belonging to the Society in this country or in America, ever imagined they were assisting a body of "Serampore missionaries" who had *separated themselves from the Society* which sent them out; but that, instead of this, they were giving their money *to*, and not, as stated by Dr. Marshman, "*through* the Baptist Missionary Society." We are certain no such item will be found in any of the Reports of the Society, as "Remittance to the *Serampore missionaries* of monies entrusted to the Society, from congregational collections and the individual donations of friends in Britain," &c.

There is another instance of this kind, p. 11. in which, speaking of the paper made in India being soon consumed by worms, it is said,

"To meet this obstacle, the Serampore missionaries have for fifteen years been attempting to manufacture paper on the spot, impervious to the worm. In this they have at last, after much labour, succeeded; and are now producing paper little inferior to

that made in England. In these attempts they have had to sink altogether at least 5000l.; but the result is one which, ere long, will justify, if it should not ultimately repay, the expence. The versions of the Scriptures are now printing on this improved paper."

Now, would any one imagine, from this statement, that Mr. Joel Randall, a paper-manufacturer, had been sent out by, and at the sole expence of, the Society, as one of their missionaries; not for the purpose of uniting with the "Serampore missionaries," as a *separate Society*, but to assist in promoting the labours of their missionaries at Serampore?

In the account of "Native Schools," p. 12. the "Benevolent Institution at Calcutta, established in 1810," there is nothing said which would lead the reader to conclude that this school was under the direction of the Society, and supported at their charge. Indeed, in p. 15. it is asserted that this Institution was established by the "Serampore brethren;" and yet all who have read the history of the Society's proceedings, know that Mr. Penny, the master, was sent out as a missionary at the charge of the Society.

In proof of the statement, that up to the year 1815 the missionaries at Serampore, viz. Drs. Carey and Marshman, and Mr. Ward, considered themselves as the missionaries of the Society, and that all the property which they had realized, whether in houses or moveables, was *bona fide* the property of the Society, the following extract is given from a letter of the late Rev. Wm. Ward to the writer of this article. It is dated Serampore, Oct. 13, 1815. He says—"Now let us look at the work which the Lord has done in these sixteen years. A mission settlement has been formed, bringing in a mission revenue of 48,000 rupees a year." In a note to this last sentence, in the margin, Mr. Ward explains—"The premises belonging to this station, *or rather to the Society*, have cost more than 50,000 rupees, and the stock of the printing office cannot be much less than 20,000." At this time, Oct. 13, 1815, the phrase, the "Serampore missionaries," had never been employed. Serampore was considered by Mr. Ward, as "a station" of the Society, in common with Cutwa and all others; and "the premises and the stock of the printing-office as belonging to the Society."

The following paragraph is curious, as compared with the date of Mr. Ward's letter. But let it be borne in mind, that *the news of the death of Mr. Fuller had not then, Oct. 13, reached India.* Dr. Marshman informs us in the Memoir, p. 60—

"From the beginning their brethren at home had requested them to take charge of the funds they sent to India, with which they united their own until the year 1810, when they began to keep them distinct, applying the Society's to the support of the brethren the Society had sent out, and their own to the support of those raised up in the country, and the advancement of the cause in various ways. On receiving intelligence, in 1815, of the decease of the venerable Fuller, the Serampore brethren, aware how important it was that the Committee should take the management of their funds into their own hands, and have the state of them constantly under their own eye, as the Serampore brethren had theirs, urged this on them in a letter dated October 28, 1815, by the following reason:—Missionary brethren, according to the Gospel and the constitution of our churches, are independent of each other; but when they receive their salaries from other brethren, a kind of influence may be exercised over them highly detrimental to the cause."

Dr. Marshman says, that from the year 1810 the "Serampore brethren had kept their own funds distinct from those of the Society." Had this been the case, would Mr. Ward have spoken of that species of property at Serampore, "the stock of the printing-office," as belonging to the Society? The writer of this article states, from his own knowledge, that the late Mr. Fuller, the Secretary, had no idea of any such division of funds, when such exertions were made, in 1811, to repair the loss occasioned by the burning of the printing-office. He is prepared to prove, by Mr. Fuller's own hand-writing, (which he shewed to Mr. John Marshman, when in England) and from being an ear-witness of his statements, that the following sentiments, in a resolution of the Committee,

passed Dec. 31, 1819, are strictly correct:—

"That it appears most evident to the Committee, from various passages in the Periodical Accounts, from the phraseology adopted in the legal writings, attested copies of which have been sent us from Serampore, as well as from repeated declarations interspersed throughout the correspondence from our senior brethren, that the property at Serampore belongs clearly and unequivocally to the Society in England, and that it has hitherto been held by the resident missionaries as trustees for the Society. It is perfectly well known, that on this ground the late revered Secretary of the mission, Mr. Fuller, rested his powerful appeals to the British public; and that on the same basis have been principally founded the several applications made at various times to the British Legislature, to his Majesty's ministers, and to the East India Company." p. 67.

It is certainly possible that *separate funds* might after all have been kept at Serampore, and Mr. Fuller not have been informed that a new Society existed there, under the designation of the "Serampore Missionaries." But then, not to have informed him of such an alteration, was far from being ingenuous on the part of the missionaries. It is unaccountable, too, that Mr. Ward, knowing such to have been the case, as he must have done, should have said that all the property, whether in houses or moveables, *belonged to the Society*.

The form of agreement entered into at Serampore, Oct. 7, 1805. by the missionaries in India, viz. William Carey, Joshua Marshman, William Ward, John Chamberlain, Richard Mardon, John Biss, William Moore, Joshua Rowe, and Felix Carey, is thus alluded to by Dr. Marshman:—

"With regard to the form of agreement itself, that in 1805 was drawn up respecting the great principles upon which they should act in the work of instructing the heathen. In the last page of this, their former agreement was alluded to in certain expressions which, strictly speaking, went beyond it. Such were the following: 'Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear, are our own.'—'Let us for ever shut out the idea of laying up a cowry for ourselves or our children.' These expressions, uttered in the warmth of mutual attachment, when taken literally, were found in subsequent years to be at variance with certain first principles of duty, specially applicable to those who were supporting themselves by their own labour, and who were called to provide for things honest in the sight of all men. For this reason, in 1817, the Serampore brethren found it absolutely necessary to revise this agreement." p. 58.

To enter into a discussion whether such an agreement could be so *revised* as to destroy its existence, is not our design at present There is, however, such a verse as the following in the inspired description of a citizen of Zion:—"*He that sweareth to his own hurt, and changeth not.*" As the Doctor has not given the whole of the last page of the agreement, it seems proper it should be subjoined here, especially as it now appears to us almost in the light of a *prediction*.—"If we give up the resolution which was formed on the subject of private trade, when we first united at Serampore, the mission is from that hour a lost cause. A worldly spirit, quarrels, and every evil work will succeed, the moment it is admitted that each brother may do something on his own account. Woe to that man who shall ever make the smallest movement toward such a measure!"* The resolution referred to above is thus expressed: "One of our resolutions is, that no one of us do engage in private trade, but that all be done for the benefit of the *Mission*." †

Can any one believe, that in this solemn form of agreement all the missionaries *at that time* in India meant, by the term "Mission," the same as Dr. Marshman means *now* by that of the "Serampore missionaries?" Impossible! It clearly intended the *Society* which had sent them out, to which Dr. Marshman at that time as really belonged, as Chamberlain, or Mardon, or Rowe, &c.

That events have taken place since 1815, (if Dr. Marshman be right, which we by no means admit,) that have changed the relation in which himself and Dr. Carey previously stood to the Society, is confidently asserted in this

* Periodical Accounts, vol. iii. p. 211.
† Ibid. p. 44.

Memoir; these statements we cannot in our present Number proceed to examine. We earnestly recommend our readers to peruse the last Annual Report of the Committee of the Society, and then read this Memoir; and if a careful and unprejudiced investigation does not convince them that Dr. Marshman (for to him only, and not to his excellent colleague Dr. Carey, do these remarks apply,) has been totally unjustifiable in *his* secession from the Society, we shall greatly wonder.

(To be concluded in our next.)

The Amulet; or Christian and Literary Remembrancer, for 1828. Price 12s. London: W. Baynes and Son, and Wightman and Cramp.

We need not say a word in recommendation of this volume: *it recommends itself.* It reminds us of a few lines in Horace,* which we give in the translation of Francis:—

Profit and pleasure then, to mix with art,
T'inform the judgment, nor offend the heart,
Shall gain all votes; to booksellers shall raise
No trivial fortune, and across the seas
To distant nations spread the writer's fame,
And with immortal honours crown his name.

The publishers have spared no pains in getting up this elegant volume, and we doubt not they will meet with an encouraging compensation.

The printer and the engraver have performed their parts in the highest style of excellence, and the embellishments of the publication, taken altogether, will never be easily surpassed.

Many of the writers are already known as favourites of the public, and the pieces they have contributed appear worthy of them, and of the celebrity they have acquired.

The Editor, too, is entitled to the warmest praise, for the zeal he has shewn to combine the interests of piety with those of literature, and to lay "the bright wreath of tributary flowers" on the altar of God.

After all, when we think of the young readers, and especially those of the softer sex, who will probably be the most numerous, will the book be *an Amulet?* According to Dr. Johnson, an amulet is both a remedy and a preservative. It prevents particular diseases; or, if that cannot be, it cures them.

In the midst of such a wilderness of sweets, how shall we select a flower to present to our readers? Thinking of the West Indies, to which the attention of all the world must soon be directed, we extract the following touching poem by the pious and venerable Hannah More.

The Petition of a Negro Boy.

"There is a book, I've heard them say,
Which says, 'Thou shalt not work nor play
On God Almighty's holy day.'
On Sundays, then, oh! let me look
In God Almighty's holy Book!

This Book, to which you oft appeal,
Does thus the will of God reveal,
'Thou shalt not murder, lie, nor steal.'
Then let your little Negro look
In God Almighty's holy Book!

Dear Massa, you have been to me
As good and kind as man can be,
And many such with joy I see;
Then let your little slave-boy look
In God Almighty's holy Book!

But oh! before I'm grown a man,
I pray, in one thing mend your plan,
And give us all you safely can.
I'm sure you will, if you'll but look,
In God Almighty's holy Book.

If wife and babe should e'er be mine,
Round each when fond affections twine;
Oh! part us not, we'll all be thine.
We will not mind the sultry weather,
If we may love and work together.

The stripes, 'tis said, that Jesus bore,
Could we but read *his* sufferings sore,
Would make ours lighter than before.
Yes, every sorrow *we* could brook,
By studying God Almighty's Book.

I'm told, this Book, so wise and good,
Has made it fully understood
God made all nations of one blood:
If this be true, I then may meet
My Massa at my Saviour's feet."

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* De Arte Poet. 343, Omne tulit punctum, &c.

The Protestant Dissenters' Catechism. The Nineteenth Edition, with an Appendix and a Preface, by WILLIAM NEWMAN, D.D. 12mo. pp. 86. Price 1s. Holdsworth. 1827,

THERE can be no doubt, that the number of persons dissenting from the Church of England is every year increasing: the number of new meeting-houses, and the enlargement of the old ones, prove this. It is not so evident that the principles of nonconformity are properly understood, or their importance duly appreciated; and therefore we rejoice to see another, and an improved edition of this valuable manual of the late Rev. Samuel Palmer issue from the press, at a period when it is very necessary that our children, and even "children of a larger growth," should "read, mark, learn, and inwardly digest" its contents.

The Rev. Dr. Newman, the worthy Editor, says, in the preface to this edition—

"In preparing this edition for the press I have made a great number of trifling corrections, which the excellent author would have made if he had been still with us. I have omitted some passages, particularly respecting the Liturgy. A minute criticism on obsolete terms and phrases, in such a composition as the English Liturgy, must appear invidious, and is not at all consistent with the candour and liberality which ought to be found among Dissenters. Some things which might be very proper, or necessary, in a controversy with a high-flying Churchman, will by no means fit the lips of a child, or any young person of either sex into whose hands this Catechism may come. I have softened one of those passages which relate to the Spiritual Courts: their thunders have long ceased to roar. And the universities are certainly in a much better state than when this little work was written. Much greater attention is now given, both at Oxford and Cambridge, to the Hebrew and the Greek Scriptures, and to theology in general. And if Mr. Palmer were now living, he would rejoice to hear that not long since, some of the students at Cambridge were examined in Dr. Doddridge's three Sermons on the Evidences of Christianity, as well as in Beausobre and Paley.

"After all, I have left unaltered many lines which some perhaps will think had been better blotted out. In addition to the reasons which operate at all times, there are some derived from the circumstances of the time in which we live, to enforce a truly evangelical style of conduct towards those who differ from us in these matters. The Church of England, every one may see, is too much like 'a house divided against itself,' to be allowed to reproach us with our divisions. The Bible Society controversy—the Lincoln controversy respecting Calvinism, in which the late Mr. Scott and the late Dr. Williams eminently distinguished themselves—the Baptismal Regeneration Controversy between Dr. Mant and his opponents—the Peterborough controversy, occasioned by Bishop Marsh and his Eighty-seven Questions—all furnish indications of a schism, the consequences of which time will shew. If these things have contributed to place Dissenters on higher ground than that on which they formerly stood, let them disdain to dwell on little blemishes in the Liturgy. Let them exhibit the dignified moderation and generous forbearance which must ever accompany 'the meekness of wisdom.'" pp. v.—vii.

These remarks are correct and judicious: the Church of England is in several respects greatly improved; but while she acknowledges a temporal head, and remains connected with the State, and admits human appointments in religion as binding upon her members, and imposes them upon their consciences, compelling them to believe as the Church believes, those serious persons who admit fully the supremacy of Christ, the spirituality of his kingdom, the sufficiency of the Scriptures, the right of private judgment, and the right of public profession and worship, must be *Dissenters*: for "*whether it be right in the sight of God to hearken unto you more than unto God, judge ye.*"

The Substance of an Argument to prove the Truth of the Bible; drawn from the Fitness and Harmony of its Subjects. By DAVID M'NICOLL.

WE do not recollect that it was ever our good fortune to read a book that better answered its title, or that more fully, considering its size, effected what that title proposes, than the work now on our table. It is elegantly and powerfully written; and, supposing man to be what he is, and his Creator what he is, and the Scriptures not to exist, this author appears to us to have shewn, that

just such a book as the Scriptures furnish would fully reach the spiritual wants of the human race, and agree with the divine character:—that, in fact, just such a book as the sacred oracles present, it would be glorious for God to give, and salutary for man to possess. We do not say that the volume we thus commend is adapted for the less educated among us, who are least able to think closely, and are not accustomed to such labour; but it should be perused by all who can appreciate a well-connected and much-compressed argument on the most important of all subjects. And if any sceptic should ever see this page, or any believer, wishing to turn one so benighted "from darkness to light," we say to the former, Patiently read this proof of the truth of the Bible; and to the latter, Send it without delay to him whose conversion you so much desire. As the author has justly remarked, no one should judge of his subject "from a simple glance at some remarks seen unconnected with the rest, but from an attentive survey and minute examination of the whole." Our advice is—Read to the end of the work; study severely as you advance; and if no great good is obtained, we have no power of thought, or he has none who has laboured thus in vain.

We will give an outline of the Argument before us, in the words of the author. Addressing the sceptic, he says,

"Let him place before his observation the importance of the fitness in question, whether the writings themselves be true or false, and the cases examined to establish its reality; the multitude of harmonies, both in the scheme and composition of those writings; the evidence of experience, of intuition, and of rational deduction, as applied to determine the instances; the pitiful state of nature in the absence of revelation, and the horrors involved in the contrary of all that is there revealed; the knowledge of the subject elicited by the common opinions; the abundant and unquestionable testimony of those who have tried both scepticism and Christianity; the confirmation of history, as a record of the effects of the faith; the value of a written document above what we have called the pantomime of nature; the importance of the light reflected between Scripture and the existing state of things; the impossibility of conceiving higher degrees of excellence and of happiness than what the Bible presents to the mind; the power of the fear of God, and the still more lofty, and diffusive, and practical character of love to God, as principles in the moral system, and peculiar to the Scriptures; difficulties solved as easily as those connected with creation and Providence; the harmony subsisting among the various kinds of evidence usually offered in favour of the Christian cause, and the palpable incoherence of infidel opposition; the futility of the objections brought against the sort of reasoning we have employed; the absurdity of supposing, that if Christianity be false, it should obtain that peculiar character and extent of reception, which its unquestionable history so amply records; and the obvious fitness of the whole of the extensive and complex plan for the purposes designed, as clearly illustrated in the reference we have made to a vessel in a state of correct and beautiful equipment."

These are the several parts of the argument here employed, and we think most successfully employed.

Sketches of Hayti, from the Expulsion of the French to the Death of Christophe. By W. W. Harvey, of Queen's College, Cambridge. 8vo. Price 10s. 6d.

The island to which the work before us refers, is the second in magnitude, and one of the richest in the West Indies. Columbus discovered it, and gave it the name of Hispaniola; it afterwards received that of St. Domingo, and is now called Hayti, or high land. It was wholly possessed by the Spaniards during a hundred and twenty years, under whose misrule the inhabitants endured injustice and cruelty in every form. They so rapidly wasted away, that one million were in the first fifteen years of their subjection reduced to sixty thousand; and to supply this waste of population, negroes were at different times transported from Africa, to endure tyranny and cruelty from white men, and pretended Christians. In 1795, the French got possession of this valuable island, and in 1791, a hundred thousand blacks were in arms, endeavouring to break their chains on the heads of their oppressors. It is now a free and independent country, and, we believe, in a

state of considerable prosperity. May it gradually improve, and never be again brought into bondage!

The present volume chiefly relates to the period since the negro and coloured population gained their independence, in which they, from scenes of confusion and bloodshed, returned to habits of industry, peace, and order. And it represents them, to use the author's words, which will serve as a specimen of his style, as—

"Steadily aiming, amidst frequent reverses, to establish a regular and independent government; and under circumstances of difficulty, with confined resources, labouring to improve their agriculture, to repair an exhausted population, to form commercial connexions, and to introduce a knowledge of the arts and sciences; thus laudably endeavouring to lay the foundation of an empire which may, perhaps, be compared hereafter with nations the most celebrated for their civilization and refinement."

The author has resided on the island whose affairs and circumstances he describes, and has possessed other good sources of information; so that we think his facts may be relied on, as justly represented. We deem this an entertaining, instructive, and well-written book.

Memoirs, including Letters and Select Remains, of John Urquhart, late of the University of St. Andrew. By WILLIAM ORME. 2 vols. 12mo. Price 10s. Holdsworth.

THESE Memoirs introduce us to an intimate acquaintance with one of the most extraordinary young men that has appeared in this, or any other country.

When it is considered that he lived only eighteen years and six months, we are compelled to infer that his native powers were of the highest order; that his diligence was great and indefatigable; and that a peculiar benediction of heaven rested upon all his studies.

The soundness and ripeness of his judgment surprise us more than all the astonishing acquisitions he made in literature and science; and, what is best of all, his proficiency in evangelical piety appears to have been equal to all his other attainments.

Mr. Orme has executed his task with his well-known ability, intermingling judicious remarks with his narrative, and making John Urquhart, as much as possible, his own biographer: we only regret that more care was not bestowed on the correction of the press.

Page 4, line 6. The babe in Christ is as much [better, as really, or truly] a Christian, as the hoary-headed saint.

Page 57, line 10, for *morally*, read *physically*. To be morally *able*, in the language of metaphysicians, is equal to being *willing*.

We earnestly hope that this work, in many successive editions, will be of incalculable utility to our theological students. Oh, that we could see them all ambitious of imitating this amiable youth in the humility, spirituality, and simplicity of his mind; the celestial ardour of his zeal, and the reverential and affectionate regard which he cherished for all "the truth as it is in Jesus."

Our Ministers, our Missionaries, our Sunday-school teachers, and the most intelligent members of our churches, may learn here the most valuable lessons. We are precluded by our limits from making extracts, but we must make room for Dr. Chalmers' interesting letter to Mr. Orme:—

"*St. Andrew's, Feb.* 12, 1827.

"My Dear Sir.—I received your letter some days ago, but have been prevented, by various engagements, from replying to it so soon as I could have wished.

I had been previously applied to, from another quarter, for a Memoir of John Urquhart; and felt myself obliged to decline, in consequence of other engagements. I have less difficulty in pleading the same apology to you; for your superior opportunities, and earlier acquaintance with him, point you out as the person on whom the task is most properly devolved.

He is altogether worthy of the biographical notice which you purpose. My first knowledge of him was as a student, in which capacity he far outpeered all his fellows; and in a class of uncommon force and brilliancy of talent, shone forth as a star of the first magnitude.

I do not recollect the subjects of his various essays, but the very first which he read in the hearing of myself and of his fellow-students, placed him at the head of

the class in point of estimation; a station which he supported throughout, and which was fully authenticated at the last, by the highest prize being assigned to him for those anonymous compositions which are submitted to my own judgment, and among which I decide the relative and respective merits, without any knowledge of their authors.

For several months, I only recognized him as a person of fine taste and lofty intellect; which, teeming forth, as they did, from one who had not yet terminated his boyhood, gave the indication and the promise of something quite superlative in future life. It was not till after I had for a time admired his capacities for science, that I knew him as the object of a far higher admiration, for his deep and devoted sacredness.

It was in the second session of my acquaintance with him, that I devolved upon him the care of a Sabbath-school which I had formed. In the conduct of this little seminary, he displayed a tact and a talent which were quite admirable, and I felt myself far outrun by him, in the power of kind and impressive communication, and in that faculty by which he commanded the interest of the pupils, and could gain, at all times, the entire sympathy of their understanding. Indeed, all his endowments, whether of the head or of the heart, were in the best possible keeping. For example—he was alike literary and mathematical, andcombined the utmost beauty of composition with the rigour and precision of the exact sciences. But his crowning excellence was his piety: that virtue, which matured him so early for heaven, and bore him in triumph from that earth on which he hath so briefly sojourned.

This religious spirit gave a certain ethereal hue to all his college exhibitions. He had the amplitude of genius, but none of its irregularities. There was no shooting forth of mind in one direction, so as to give a prominency to certain acquisitions, by which to overshadow, or to leave behind, the other acquisitions of his educational course. He was neither a mere geometer, nor a mere linguist, nor a mere metaphysician; he was all put together; alike distinguished by the fulness and the harmony of his powers.

I leave to you, Sir, the narrative of his higher characteristics. I have spoken, and fully spoken, of the attainments of his philosophy—to you it belongs to speak of the sublimer attainments of his faith.

Had I needed aught to reconcile me to the transition which I have made, from the state of a Pastor to that of a Professor, it would just be the successive presentation, year after year, of such students as John Urquhart; nor, *in* giving up the direct work of a Christian *minister*, can I regret the station to which Providence has translated me, at one of the fountain heads of the Christian ministry in our land.

Yours, very truly,
THOMAS CHALMERS."

The last paragraph of this admirable letter we have read with great concern. Query—After all, has not this great and good man degraded himself by the transition he has made "from the state of a Pastor to that of a Professor," and "in giving up the direct work of a Christian minister?"

Elements of the History of Philosophy and Science, from the earliest authentic Records to the commencement of the Eighteenth Century. By THOMAS MORELL, *Author of Studies on History, &c.* Holdsworth. 12s.

WE have read this concise and comprehensive work with the highest gratification, and cannot but anticipate its being very popular in our most respectable seminaries of education through the kingdom.

The esteemed author must have bestowed upon it immense labour, and certainly has executed his task with judgment, taste, and elegance. The wide extent of his plan, the lucid arrangement of all the parts, with the chaste, correct, and precise style he has adopted, render it a very pleasant publication.

While, in the first part, we review the puerilities, the frivolous distinctions, the groping blindness, the wild vagaries, and gross absurdities of the ancient philosophers, we are reminded of the oracular sentence—"Professing themselves to be wise, they became fools." Oh, how should we prize the Christian Revelation!

In the second part, we are entertained with a thousand curious and wonderful things. Who that loves Christ can forbear exclaiming, "Oh, that every mind that is strengthened, and sharpened, and polished by all this philosophy and science, were employed in glorifying God, and promoting the salvation of men!"

Mr. Morell has made a very judicious

use of Enfield's Abridgement of Brucker, and of the writings of Playfair, Stewart, and others; but he evidently writes out of his own mind. His book, also, we would not forget to say, has the advantage of being very correctly printed.

Our readers will be able to judge of the writer's sentiments, spirit, and style, if we extract his concluding paragraph.

"The retrospect which has been taken of the progress of human knowledge, in the two great departments of physical and intellectual science, might naturally suggest to the mind a great variety of important reflections. The writer will not, however, prolong a work, already far too extended for an elementary treatise, by any lengthened train of observations; and the rather, as he is persuaded that an attentive perusal of the preceding pages can scarcely fail to have produced a conviction of those great moral truths, which he is most anxious to impress on the minds of youth—a conviction founded, not on human opinion merely, but on the evidence of facts: that the causes which have operated, in all preceding ages, to perpetuate ignorance, or to impede the progress of knowledge, were, either an undue deference to human authorities, or a disposition to speculate without evidence; that every solid and valuable attainment, and even the most stupendous discoveries, are to be attributed to the rigid adherence of those by whom they were made to the processes of *induction* and *experiment*;—that, great as have been the attainments and discoveries of past ages, and mighty the powers of genius by which they were achieved, there is no reason to imagine that nothing further is to be expected; for whoever pursues the track of inquiry marked out in the present volume, and takes a survey of the history of science subsequently to the period at which this review terminates, will perceive that there are vast regions yet unexplored, and still greater developments to be anticipated, as the reward of diligent investigation in future ages;—and, finally, that on account of the present limitation of our faculties, and the necessary imperfection of our knowledge, it becomes us to pursue our investigations into the hidden processes of nature, and still more into the profound mysteries of revelation, with a humble and devout mind; earnestly imploring divine instruction, and joyfully anticipating the period, when 'that which is perfect shall come, and that which is in part shall be done away.'" p. 408.

The Union Collection of Hymns and Sacred Odes, additional to the Psalms and Hymns of Dr. Watts: adapted to the use of the Church and the Social Circle, the Family and the Closet. Holdsworth: St. Paul's Church-yard. 1827. Price 5s. 6d.

We might have probably concluded that no more was intended by the epithet "*Union*" in this title than that "Hymns and Sacred Odes" were here found in *Union;* but from the preface of Mr. J. Curtis, we learn that hymns on *Baptism* are not inserted because Baptists and Independents may use the same hymn-book! But the compiler shall tell his own *candid* tale:—"The few hymns on baptism, in harmony with the views of Baptists, and of Pædobaptists, the use of which is comparatively of very unfrequent occurrence, may advantageously form, for each community a separate publication. This mode of accommodation will imply no unworthy concession—no unchristian sacrifice: and on these principles, such compositions are excluded from this collection, in the hope of promoting the increased fellowship of those Christians, who, in every particular of *moral* obedience can cordially co-operate; and of advancing the general extension of that *Union*, among the followers of the Redeemer, which forms so distinguishing and so lovely a feature of the present state of the Church."

The volume consists of 786 "Hymns and Sacred Odes:" many of them are not at all adapted to public worship. The names too of a few of the authors would spoil our singing! Some of whom appear to us as having missed their proper company when found among writers of "Sacred Odes for the use of the *Church.*" We shall be greatly surprized if this book should ever be extensively used either by Baptist or Independent congregations: it may be profitably used either in the closet or in the family.

LITERARY RECORD.

New Publications.

1. *The Morning of the English Church; or the Lives of its Early Reformers, containing those of Cranmer, Latimer, Ridley, and Hooper.*

2. *The Harbingers of the Reformation, or a Biographical Sketch of Wickliffe, Huss, and Jerome.*

3. *The Lives of Clemens Romanus, Ignatius, and Polycarp. By the author of Salome.*

4. *Babylon Destroyed, or the History of the Empire of Assyria: compiled from Rollin, Prideaux, &c. &c.*

5. *The City of the Sun. A patriarchal tale. By the author of the Christian Martyr.* Edinburgh: Oliphant.

The two first works, designed for the "Popular Library," are the productions of the same Author. From a well written introductory sketch to the first of these volumes, we had anticipated some new account of the "Morning of the English Church," when alas! we were told, that "the series of Lives are printed *verbatim* from the work of Rolt, to which," it is added, "we have taken the liberty to append a few notes of illustration for the convenience and information of the reader."

If by the phrase "the English Church," is meant the Established Protestant church, then it might be proper to call Cranmer, and Latimer, and Ridley, and Hooper its early reformers. But there were reformers of a more early date, to whom these owed much of their light, if not all: these were Tyndall, and Frith, and Barnes, and Hierome. Tyndall had taught the people by his writings, before Cranmer was known, that the Scriptures alone were to be appealed to in all matters of dispute in regard to religion and morality, and that these were to be understood in their literal meaning. Cranmer had adopted these principles while at Cambridge, and the proposal which he made to Gardiner and Fox, respecting the King's divorce, was founded upon them, viz. that the King should propose to leave the question *to be decided by the Scriptures*, instead of the Pope, and that an appeal should be made to the Universities of Europe, as to what was the *law of the Scriptures*, on the subject of a man's marrying his brother's wife, &c. There is still wanting a history of the English Reformation, not as confined to the events of the Established English Church, but as extending to all parts of the Church of Christ in England. Such a history, written by a liberal man, one who is capable of rising above Steeples and Cathedrals, and who is incapable of sinking to the littleness of sectarian peculiarities, is indeed a *desideratum*.

Notwithstanding there is nothing particularly new in these volumes, we are pleased to find Mr. Oliphant furnishing so many small books on such very interesting religious subjects. We should recommend them strongly for the use of Sunday School Libraries.

In the Press, &c.

Original Letters of Dr. Doddridge.

We have received the following communication from Mr. Upcott, which we readily insert:—

Sir,—You will oblige me by communicating through your Magazine, to the religious world, that being in possession of a series of Original Letters of the celebrated Philip Doddridge, which I intend to publish the ensuing season; and desirous to enlarge and perfect as far as possible this very interesting collection, I shall feel grateful to any of your numerous readers holding documents of the same kind, of sufficient interest for publication, who may favour me with the Loan or with Copies of them. In the former case every care shall be taken in transcribing them, as well as for their safe return with the acknowledgement of, Sir, your obedient, &c. W. UPCOTT.

London Institution, Finsbury Circus.

Mr. Ivimey has his fourth volume in the Press, of a History of the English Baptists. If any of his brethren, who have not communicated accounts of their respective Churches, wish to do so, they will have the kindness to send immediately (if possible post paid) to the publishers.

The Antidote; or Memoirs of a Modern Freethinker: including Letters and Conversations on Scepticism and the Evidences of Christianity.

The Rev. John Whitridge is preparing for immediate publication, in a very neat 18mo. price 2s. for the year 1828, a Scripture Diary; or Christian Almanack: comprising a Chronological Arrangement of the Holy Scriptures in Daily Portions, *for reading the whole Bible within the Year;* together with the Festivals of the Jews, and some Events of Sacred History—Selections of Ecclesiastical Literature — Notices of Biblical Publications, &c. &c.

OBITUARY.

MRS. H. F. SHEAD.

Mrs. Hannah Frances Shead was born at Colchester, Feb. 16, 1760, and died at Ilford, March 18, 1827, aged 67 years. Her grandfather, Mr. John Rootsey, was many years pastor of the Baptist Church at Colchester, and her father, Mr. Samuel Rootsey, was proprietor of the oil mills in that town, and was highly and deservedly respected in the church and the neighbourhood.—Being favoured with respectable and pious parents, she was trained to habits of industry, sobriety, the strict observance of the Lord's day, and a regular attendance on the faithful ministry of Mr. Thomas Eisdell, who was at that time pastor of the church. But she did not remember receiving any serious impressions of mind till after his death, which occurred when she was about twelve years of age. During the widowhood of the church, four neighbouring ministers united in supplying them with a lecture on a Wednesday afternoon, which was continued for several years. Mr. John Hitchcock, of Wattisham, was one of the preachers, and his first sermon, on Psalm lxxxix. 15. made some favourable impressions on her mind. These were deepened shortly after, by a speech at the grave and a funeral sermon, by the same minister. Alluding to these things, she says, "I suppose I was not thirteen years of age. I thought I never heard any body preach so forcibly. I was also much impressed with the solemnity of his prayer. But my mind was as dark as midnight: I saw not the beauty of the Gospel; I feared death, and became uneasy; what I had heard at the mouth of the grave thrilled in my ears; I became thoughtful, and attempted to pray, but my prayers seemed so poor that I often thought it could be of no use for me to continue them; they must be an abomination in the sight of God. I sometimes omitted them: this brought great guilt and distress of mind. Then I thought my sins were too great to be forgiven. I purchased a small pocket Bible, that when I had a few minutes' leisure I might take it out and read. It became very sweet to me. My views were in a little time entirely changed. What formerly gave me pleasure, became my aversion. I dreaded deception, and prayed for sincerity. I soon became so absorbed in the best things, that I could relish nothing else. Instead of singing songs, of which I had been very fond, I committed some precious hymns to memory, and was often singing them with great delight, while employed in domestic concerns."

When Mr. Thomas Stevens settled at Colchester, she became much attached to his ministry, and was baptized and added to the church, July 18, 1776, of which she continued an honourable and respected member till she was dismissed to the church at Ilford, in 1809. After her marriage, she resided a few years at Dorking, in Surrey, from whence she removed to London, where for several years she attended the preaching of the venerable Abraham Booth, by whose ministry she was greatly edified, and has often been heard to refer to it with peculiar satisfaction. After passing through many painful changes, both at Dorking and in London, she became a widow, and returned to Colchester, to nurse and to close the eyes of a beloved mother; from whence she removed to Ilford, where she resided for about twenty years, and where she finished her course with joy.

During this last period of her life, I have enjoyed an intimate acquaintance with her, for she was one of those few church members who *must be acquainted with the minister, and with all that relates to the interest* with which they are associated, and it would be well for ministers and churches, if all their intimate friends and active members were

equally pious, prudent, and zealous. There are many individuals now living at Ilford, Colchester, Ipswich, London, and various other places, who, from personal and long acquaintance with the deceased, can testify that, by the grace of God, she was one of the "excellent of the earth," whose disposition and conduct should be exhibited for imitation in our churches, with the exception of *one false step*, that of being unequally yoked, 2 Cor. vi. 14.; a circumstance which, however it might be brought about, she deeply deplored, and affectionately cautioned others against imitating such examples. Her *piety* was not doubtful: not a member in the church, or a person in the neighbourhood, has ever been heard to express a doubt on the subject. All are agreed that Mrs. Shead was one of the best of women. Her *sympathy* with the afflicted was very remarkable. I may truly say, "she hath been a succourer of many, and of myself also." Her *regularity* in attending the means of grace was observed by all: whenever the sanctuary doors were open for worship, if Mrs. Shead's place was empty, all concluded she was either seriously ill, or engaged in some very important work of mercy. All professing Christians have not equal opportunities, but many have who do not embrace them. She generally preserved a brief record of all the services she attended, in which she noted down the texts, the hymns, the persons' names who prayed or preached, and sometimes added the heads of the discourse, or some remarks concerning it. Her epistolary correspondence was considerable, and she found it an agreeable method of getting good, and doing good, which those who have leisure and talent will do well to imitate. Her *stability* was evident, and truly pleasing to behold. She was favoured with a good understanding, and was neither tossed to and fro by contrary winds of doctrine, nor frightened from the path of duty by any carnal calculations of consequences. Her course, therefore, was steady and decided. Her sentiments had been the same about fifty years, only she was more throughly established in them. Her *prudence* was generally admired. No one who knew her, was afraid to trust her with a secret; yet she was no busysbody in other people's matters. Her *liberality* was almost beyond her means. She certainly denied herself of what some would consider necessaries, that she might taste the luxury of doing good. Her little attentions to many of the poorer members of the church have embalmed her name in their memories, and she left, by will, five pounds, to be distributed among them after her decease, as an expression of her kind feeling towards them. *Meekness and gentleness* were as conspicuous in her character, as in any with whom I have ever been acquainted. In pointing out an evil, she would not increase it. In reproving sin, she provoked no resentment, nor have I ever known her to widen a breach, by professedly attempting to heal it. Were a similar disposition generally to prevail, discord and confusion would be banished from our churches. Her *zeal and activity* in promoting the cause of Christ are not often equalled by private individuals. She felt a considerable interest in all humane and Christian institutions, and entered most heartily into the labours of our Missionary Association. This must have declined by her removal, had she not previously stimulated several of the young people to accompany her, and to go forward therein, when she was no longer able to travel with them; and I am persuaded that, if ever their hands should grow slack, or their love wax cold to the sacred cause, the remembrance of Mrs. Shead will either warm them or shame them. Her habitual *spirituality* of mind I most of all admired. It was never difficult to introduce and keep up spiritual conversation with her, nor could I often call upon her without being entreated to spend a little time in prayer. In short, we feel that our little society is greatly impoverished by her removal, but we still love to repeat her name to the praise of our Lord, whose grace so eminently shone in her whole deportment.

Her *last affliction* was neither long nor

severe, and her removal at last was rather sudden, but her mind was tranquil, and her end was peace. At her request I endeavoured to improve her departure, from Luke xii. 35—38.; and when describing the honourable office, the active service, the brilliant evidence, the waiting posture, and the final reward of the servants of Jesus, no painful questions arose in the mind, whether these things applied to the deceased, but preacher and hearers were ready to exclaim—"Blessed are those servants!" J. S.

MR. JOSEPH TIMMS.

DIED, on Monday evening, Oct. 8th 1827. Mr. Joseph Timms, formerly of Kettering in Northamptonshire, but resident in London for the last fifteen years. He was a member of the Baptist church at Kettering, at the time of his death, and had been for nearly half a century. When he resided there, (which was during the greater part of the ministry of the late Mr. Fuller,) he was one of its most active deacons, succeeding his father in that sacred office, in the same Christian society.

For some time past, his physical energies had been visibly declining, and for the last few months, especially, his appearance indicated to his friends, that the great Head of the Church was about to remove him to the upper Temple.

He was confined to his bed only five days, previous to his death; it is believed suffered but little bodily pain, and appeared to be sensible, composed, and happy. To those friends who called to see him, during his last illness, some of whom evinced considerable emotion on witnessing the change which time had wrought in his appearance, his observation generally was, "*Ah, you find me a poor shattered bark!*" To the question, what was the state of his mind? he replied, "I have no extacy, but I have a good hope through grace. I know in whom I have believed."

It was suggested to him that there was a goodly company waiting to welcome his arrival to the world of spirits, whenever it should be the will of his Heavenly Father to remove him thither. The names of many long endeared to him were mentioned, to which he replied, "Yes, that will be delightful *indeed*"—adding, "and there also I shall meet my Saviour and Redeemer."

He repeated with considerable pathos the whole of that beautiful verse of Dr. Watts'—

> "O for an overcoming faith
> To cheer my dying hour,
> To triumph o'er the monster Death,
> With all his frightful power."

And on the Sabbath morning, the day previous to his death, as if he had been meditating on the subject, he broke forth with those lines:—

> "This is the day the Lord hath made;
> He calls the hours his own;
> Let Heaven rejoice, let earth be glad,
> And praise surround the throne."

In the course of the same morning he commented with considerable energy, and at some length, on the 1st verse, 2nd hymn, 3d book, particularly that line—

> "Here pardoned rebels sit and hold
> Communion, &c.

He spoke much of the magnitude of the blessing, and illustrated his ideas by a reference to the case of a criminal under the sentence of the law, not only receiving the King's free pardon, but being afterwards admitted into his presence, and even invited to become one of his guests. "Would not such condescension as this," said he, with his usual emphasis, "*be truly wonderful!*"

The deceased, when in health, often expressed a wish, if it should be the will of Providence, that he might be permitted to gather his family and friends around his dying pillow, and deliver to them his feeble testimony to the faithfulness of his God; and his parting blessing. So gradual, however, was the exhaustion of his powers, and such at last his extreme feebleness, that his wish in this respect, was but partially gratified. There was not sufficient physical energy remaining to second such a desire, and to sustain the necessary exertion.

The pious observations, however, which at intervals dropped from him, before his energies had so far declined, was a kind indulgence, nearly commensurate with the same object. The tenour of all he said on that affecting occasion, was to magnify the riches of redeeming mercy, and might be expressed in the last words which Mr. Bunyan has put into the mouth of one of his departing pilgrims, "*Grace reigns*, and so he left the world."

Mr. Timms was in the 77th year of his age; and whether viewed in reference to the number of his days, or the maturity of his Christian graces, he might be said to have realized the Scriptural promise, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season." "See," said the great Addison, to a nobleman who had formerly been one of his pupils, and who came to witness his last hours,—"see with what peace a Christian can die." So gentle and easy was Mr. Timms's dismission, that those who were watching by the dying bed of the aged saint, could scarcely tell at what precise moment his spirit departed.

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

Mr. Timms is the last of the laymen who were present at the formation of the Baptist Missionary Society, contributing his willing mite towards the £13 odd which commenced its funds, so often alluded to on public occasions. We believe there are but two individuals now living, of that noble and heroic band.

MR. SAMUEL HUCKVALE.

On the 16th of October, 1826, died, Mr. Samuel Huckvale, of Choicehill, Oxon. He was fifty years a member and a deacon of the Baptist church at Chipping Norton. During this series of years, he was never under the censure of the church, and was much respected in the neighbourhood at large. He was exceedingly ready to serve the cause of Christ by every means in his power, and many know how liberally he discharged the duty of not being forgetful to entertain strangers. His way to the grave was by a gradual descent. On the second Sabbath of the preceding month he attended the public services of the house of God for the last time, and signed his name to the call which the church was about to give to the present pastor. During his affliction his mind was calm, and he displayed a steady trust in Christ. He left this transient state without sigh or groan. On the following Sabbath Mr. Catton improved the dispensation, in a discourse on Ps. xvii. 15. "The memory of the just is blessed."

GLEANINGS.

ON THE PRESENT STATE OF THE ROMAN CATHOLIC CHURCH IN ENGLAND.

The following Paper is copied from the *Maidstone Christian Instructor* for June.

"As our Roman Catholic fellow-subjects occupy, at this moment, an unusual share of the public attention, it is probable that many persons will peruse with interest a brief account of the manner in which the English section of the Roman Church is governed, the resources from which it is maintained, and the extent of its operations. Many questions might be asked on these subjects which the writer could not answer; he has, however, taken some pains to procure information, and he trusts that his readers will candidly accept statements, which, though incomplete, are the best that he has been able to obtain.

"The Roman Catholic church in this country is under the superintendence of the congregation *De Propaganda Fide*, a standing committee at Rome for the conversion of heathen nations. The clergy here are regarded as missionaries; each of the stations they occupy is denominated a mission; and all are included in the phrase, 'the

whole mission in England.' In Ireland there are bishops and priests; but in England there has not been any regular Romish hierarchy in the last two centuries. The church is governed by four superiors, denominated Vicars Apostolic, who are appointed by the Pope, and removable at his pleasure. Every Vicar Apostolic is a Bishop in rank, possessing a nominal diocese; but he does not exercise episcopal authority over any British see. Thus, Dr. Poynter, the Vicar Apostolic of the London district, is the Bishop of Halia; Dr. Collingridge, Vicar Apostolic of the western district, is the Bishop of Thespia; Dr. Smith, the Vicar Apostolic of the northern district, is the Bishop of Balina; and the new Vicar Apostolic of the midland district, whose name, we believe, is Dr. Walsh, is Bishop of Cambysopolis. Every Vicar Apostolic has his Coadjutor, who is also a titular bishop; and several other prelates reside in England, to whom no special offices appear to be assigned.

"Though the English Romanists number among them many persons of exalted rank and of extensive possessions, the leaders of their church complain bitterly of the difficulty of maintaining their religious institutions, providing for their clergy, and erecting their chapels. It appears that in the beginning of the French Revolution, a considerable sum which belonged to the mission in this country, but which had been deposited in the French funds, with a view to its security, was confiscated in common with all other British property in France. 'The privation of these funds,' says Bishop Poynter, 'has been severely felt by all the missions in England, and most particularly by the mission in the London district. We are still deprived of them; and the consequent want of clergy is daily increasing, while the congregations are growing more numerous; and even if the whole of the property belonging to this district should be recovered on the most favourable terms, it must fall greatly short of supplying the actual necessities of this mission.'

"The stations appear to be supported now, partly by the contributions of each to its pastor, and partly by the mission fund connected with the district in which it is placed. Of the manner in which the cause is pleaded, some idea may be formed from an address on behalf of the London Mission Fund, dated Sept. 1, 1826, signed by the Vicar Apostolic, which begins thus: 'This institution was established November 13th, 1815, with the approbation of R. R., the Vicar Apostolic of the district, for the purpose of providing funds for the education of pastors for the mission, and also to assist in the erection of chapels, or any work that might promote the interests of religion. It provides against the danger of leaving the flock without pastors, a circumstance that has already often occurred; and secures to the present and rising generation all the invaluable blessings of religion in life, and the comforts of the minister of Christ in the hour of death. Each person becoming a member enjoys the benefit of having the holy sacrifice offered up for him the first Sunday in every month, at Virginia-street chapel; and he also participates in the benefit of four masses that are celebrated every week in the Bishop's College, for its members and benefactors. Such are the advantages, and such are the objects that are aimed at by this institution: objects that should induce every Catholic who is sincerely attached to the faith of his ancestors, to seize with gladness this opportunity of propitiating the favour of the Almighty, and laying up for himself immortal treasures in heaven.'

"Yet, many of the chapels, according to the representation given in the Laity's Directory, an annual Roman Catholic publication, are oppressed with such heavy debts as render the condition of their immediate supporters not a little embarrassing. Inducements peculiar to the Romish church are presented to the attention of the wealthy, yet all seems to be unavailing. Thus we read, in one case, 'The Rev. B. Barber engages to offer up the masses of two Sundays every year for the benefactors of this chapel, and likewise four masses in the year for all who lie in the burying-ground belonging to it:' in another case, 'The benefactors have a share in the prayers offered up for them during the sacrifice of the mass:' and in a third, 'Annually, on the 5th of November, a solemn high mass is offered up for the repose of the souls of all those whose remains are interred in the vaults or in the burial ground; and on the Sunday within the octave of the Assumption of the B. V. Mary, for the benefactors to the chapel.' Yet, somehow — whether it be that noble earls and viscounts have no confidence in the efficacy of the Rev. B. Barber's masses — or whether it be that they think that they have paid for masses enough already for all practical purposes — or whether it be that they intend to set all right by availing themselves of a privileged vault — how it is we know not, but so it is, that though these statements have been published year after year, yet the chapels remain in debt still!

"As the Laity's Directory for the year contains a catalogue of the missions, interspersed with observations and appeals, we have endeavoured to ascertain the number of chapels in each county, which are regularly supplied with clergymen. In some cases a little uncertainty remains, but we believe that the following list is nearly correct; and it appears, that though a few stations are vacant, yet, as some have two

or more ministers, the number of '*chaplains*' is, on the whole, rather larger than the number of recorded chapels.

	Chapels.	*Chaplains.*
Bedfordshire	1	1
Berkshire	6	6
Bucks	1	1
Cambridgeshire	1	0
Cheshire	7	7
Cornwall	2	2
Cumberland	4	4
Derbyshire	8	9
Devonshire	8	8
Dorsetshire	7	7
Durham	15	14
Essex	6	6
Gloucestershire	5	6
Hampshire	14	14
Herts	1	1
Herefordshire	4	4
Kent	6	5
Lancashire	82	85
Leicestershire	7	7
Lincolnshire	12	11
Middlesex	24	48
Monmouthshire	5	4
Norfolk	8	8
Nottinghamshire	4	4
Northamptonshire	2	3
Northumberland	19	19
Oxfordshire	8	7
Shropshire	7	6
Somersetshire	8	10
Staffordshire	21	21
Suffolk	4	3
Surry	3	4
Sussex	6	6
Warwick	11	11
Westmoreland	2	2
Wiltshire	3	2
Worcestershire	7	8
Yorkshire	49	47
Total	388	411

"This catalogue does not include the whole number of Roman Catholic clergymen resident in this country: some are incidentally mentioned in different parts of the Laity's Directory, whose names do not occur in the list of chaplains.

"Whether the Roman Catholic religion is, or is not, making progress in this country, is a question very frequently agitated, but one which it is very difficult to decide. There is reason to think, that in London the number of professed Catholics has increased materially. The register of baptisms in their ten principal chapels in the metropolis, exhibits a regular progression during the last five years; in 1822, the number was 2376; the next year 2686; then 2992; then 3225; and in 1826, 3499. Now if we calculate thirty persons to a birth, which is generally reckoned a tolerably fair estimate, we shall rate the whole Catholic population connected with those ten chapels at 71,280 in 1822, and in 1826 at 104,970. The representation given by the Roman Catholics themselves is, that the increase is very considerable. But it appears that the increase in the number of chapels of late years has been but small, and the writer cannot divest himself of the idea, that it is rather from accessions from Ireland, than from conversions in England, that the increase arises. It appears to be greatest in that part of the country which is most exposed to visits from our western neighbours. 'There is no instance,' we are told, 'in which the rapid increase of those professing the Catholic religion can produce greater surprise and satisfaction, than in the town of Liverpool. From accurate calculation, there are now more than 33,000 Catholics resident therein. The total number of inhabitants, according to the last census, is 141,487. Total number of births, according to the bill of mortality, 1821, 4390. Total of Catholic children born in the same period, 1100.'

"That the Roman Catholics are displaying unprecedented activity in the circulation of tracts and books, and in strenuous endeavours to recommend their system to the approbation of Britons, is, however, undeniable. And for this they are to be commended. Believing, as they do, that the reception of their tenets is necessary to our salvation, it is their duty to set before us in the plainest and most convincing manner, the reasons of their faith, and to endeavour by argument and persuasion to bring us into their fold. Nothing in the Church of Rome itself, corrupt as we consider it to be, is more completely antichristian, than that outcry against *proselytism* which it is so fashionable now to raise, but which can only arise from sceptical indifference to truth and to eternal interests. We must value zeal wherever we find it. But while we witness it, we are called upon to emulate, and to shew that our better principles are not unproductive. The diffusion of scriptural knowledge is the most suitable resistance which we can make to the progress of popery. It is the 'sword of the spirit' which will slay 'the man of sin.' We will conclude, therefore, by borrowing a sentence or two from a contemporary journal, and saying, 'Popery can increase only through Protestant neglect. It is the after-growth of ignorance and formality; a moral contagion which becomes endemic, solely through a negligent husbandry producing a vitiated atmosphere.'—'The state of Ireland proves that the increase of papists is the crime, and shame, and punishment of Protestant secularity and indolence.'"

THE SALE OF INDULGENCES.

Anecdote of Tetzel.

"One of the fittest instruments for this traffic of abomination, was the notorious Dominican inquisitor John Tetzel, who, true to his own trade, led so abandoned a life of debauchery, that he was at length condemned to death by the Emperor Maximilian, for the crime of adultery, accompanied with very atrocious circumstances; and was saved from undergoing the punishment with great difficulty. He had the effrontery to boast, that he had saved more souls from hell by his indulgences, than ever St. Peter had converted to Christianity by his preaching.

This juggler in iniquity, however, was at times himself out-juggled by others; and the following instance, of his being overreached, as gravely related by Seckendorf, will show that the mummery of his trading was as ridiculously absurd as it was grossly nefarious. A man of some rank at Leipsic, who was disgusted with his villany, and determined to be even with him, applied to him for information, whether he could grant absolution for a sin of a particular kind, intended to be perpetrated, but to be kept a secret till the time. Tetzel boldly replied, that he could readily do so, provided the payment were made equal to it. The bargain was instantly struck, the money paid down, and the diploma of absolution signed, sealed, and delivered in due form. The purchaser thus empowered, waited quietly till Tetzel, having collected from Leipsic and its neighbourhood, all the money he was able to lay hold of, set forth for his home richly freighted. The man of absolution followed him right speedily; overtook him on the road, plundered him of the whole of his fraudulent gain, and, having beaten him soundly at the same time over the shoulders, produced his patent of absolution, avowed that this was the sin he had purchased leave to commit, and sent him back to Leipsic to tell his own story."—*The Book of Nature*, by J. Mason Good, M.D. Vol. ii. p. 420.

THE NEWSPAPERS PUBLISHED IN LONDON DURING THE COMMONWEALTH.

It may be in some degree interesting to put down the names of the newspapers, which were at this time published in the metropolis. They appear to have been twelve in number, and all of them weekly papers: on Monday, the Perfect Diurnal, and the Moderate Intelligencer; on Tuesday, Several Proceedings in Parliament, a publication of authority, the Weekly Intelligencer, and the Faithful Post: on Wednesday, Mercurius Democritus, and the Perfect Account; on Thursday, Several Proceedings in State Affairs, a publication of some authority, and Mercurius Politicus; and on Friday, the Moderate Publisher, the Faithful Post, by a different publisher from that of Tuesday, and the Faithful Scout. There was *no newspaper on Saturday, probably because that would have been considered as too nearly touching on the Lord's-day.—Godwin's Hist. of the Commonwealth*, Vol. iii. p. 537.

INTELLIGENCE.

DOMESTIC.

BRITISH REFORMATION SOCIETY.

The first number of the "Quarterly Extracts" of the above Society, contains the following information:—

The Committee of the British Reformation Society, in furtherance of the great object which they have in view, deem it of importance to put their subscribers and friends in possession of some of the various sentiments and facts which, from time to time, come before the Committee, in the details of correspondence, and these more especially from Ireland. To this end, the Committee have determined to publish quarterly, "Extracts from Correspondence;" as well as to notify, in these periodical sheets, the more remarkable occurrences, which may relate to the history and the proceedings of the Society.

It is gratifying to the Committee to state, that four kindred Associations have already been established. These have been formed under the respective names—the City of London Auxiliary; the St. Giles's Auxiliary; the Long Acre Chapel Association; and the County of Kent Auxiliary. At the formation of the last-named Auxiliary, a public meeting was held in the Town-hall,

Maidstone, at which the Earl of Winchilsea presided. The sum of 100*l.* has been remitted to the Parent Society, as the result of this first County Meeting, in aid of the British Reformation Society.

The Committee have to inform the subscribers of the following changes, connected with the management of the Society. Mr. Calcraft has resigned his situation as one of the Honorary Secretaries; and in token of their sense of his valuable services, at the formation and commencement of this Institution, the Committee have gladly placed his name upon the list of Honorary Life Governors. In consequence of the increasing correspondence and general business of the Society, the Committee have judged it important, to secure the constant attention of an efficient member of the Society, to the details of management; and they have therefore offered the situation of Secretary, with a salary of 200*l.* per annum, to the Rev. Henry Owen, to which offer Mr. Owen has kindly acceded.

The Committee have likewise requested Mr. Gordon and Capt. Vernon, R.N. to proceed to Ireland as representatives of the Society in that Country, and with the special object of forming Auxiliary Institutions in those countries and towns where their co-operation is desired by the friends of the Reformation Society. They trust it will soon be in their power to communicate important information with respect to the proceedings of this deputation.

An expectation had been entertained of securing for the "Reformation Society," the services of an eminent dissenting Minister as Secretary in conjunction with the Rev. H. J. Owen, but the various, and important duties of that gentleman did not permit him to accept the situation.

ORDINATIONS, &c.

ELDON STREET, LONDON.

On Friday, April 20, 1827, the Rev. J. T. Rowlands, late student at the Baptist Academy, Abergavenny, was ordained pastor over the Welsh Baptist Church in Eldon Street, London. The Rev. David Roberts, Pontipool, introduced the meeting by reading the Scriptures and prayer. The Rev. Christmas Evans, Caerphilly, stated the nature of a Gospel church; received Mr. Rowlands's confession of faith, and offered the ordination prayer. Then the Rev. D. Roberts addressed the church from 1 Thess. v. 12, 13. and the Rev. Christmas Evans, delivered a very impressive charge to the minister from Isa. lxiii. 6, 7. Mr. T. Thomas, Stepney, read the Hymns, and the Rev. E. Lewis, Highgate, concluded in prayer.

There were formerly two Welsh Baptist interests in London: one meeting at *Chapel Court, High Street, Borough*; and the other at *Eldon, Street, Moorfields, Finsbury Square*. But, on many considerations both were inclined to think it would be better for them to unite together. On April 18th 1827, this union took place.

WATCHET, SOMERSETSHIRE.

On Monday, Oct. 8, 1827, the Rev. S. Sutton, late Missionary, was recognized as Pastor of the Baptist Church at Watchet, Somersetshire. The service commenced with prayer by the Rev. William Gabriel, of Stogumber. The Rev. J. Singleton, of Tiverton, delivered the address to the Minister; the Rev. R. Horsey, addressed the Church, and the service was concluded by the Rev. Mr. Cocks, of Periton.

PORTSEA.

On Tuesday, July 31, 1827, the Rev. T. Morris, late of Bradford Academy, was set apart to the pastoral office, over the Baptist church at White's-row, Portsea. The Rev. D. Miall introduced the services in the morning by reading the Scriptures and prayer; the Rev. B. H. Draper, LL.D. of Southampton, described the nature of a Christian church and received the confession of faith; the Rev. W. Steadman, D.D. of Bradford, offered an impressive ordination prayer, accompanied by the imposition of hands, and delivered an affectionate charge to Mr. Morris, from 1 Thes. ii. 4.; and the Rev. J. Griffin (Independent) concluded with prayer.

In the evening, the Rev. J. Neave commenced the service by reading the Scriptures and prayer; the Rev. C. E. Birt, M.A. delivered an address to the church, from 1 Cor. i. 2, 3.; and the Rev. Mr. Scamp (Independent, of Havant), concluded with prayer the truly solemn and interesting services of the day. The other devotional exercises were conducted by the Rev. Messrs. Shoveller, Tilly, Clay, Arnot, Headden, Brand, and Crabb (of Southampton). The day was spent with much pleasure; the congregations were very large and respectable; and the union of feeling among the ministers of various denominations, evinced a sincere regard for the welfare of the church and its pastor.

CORSHAM, WILTS.

On Friday, the 10th of August, the Rev. G. Webley was solemnly recognized as the pastor of the Baptist church at Corsham,

Wilts. The Rev. Joseph Mitchell, of Warminster, commenced the service by reading and prayer; the Rev. S. Sturges, of Melksham, stated the nature of a gospel church and proposed the usual questions; the Rev. Joseph Seymore offered up the ordination prayer; the Rev. T. Gough, of Westbury Leigh, addressed the minister, from 1 Tim. iv. 16.; and the Rev. W. Walton, of Trowbridge, the church, from 1 Thess. v. 12, 13. The Rev. Mr. Rodway, of Bradford, preached in the evening.

May this little one become a thousand, and the union formed between the Pastor and the Church, be attended with a lasting and mutual blessing, and for the furtherance of the cause of Christ in this respectable and populous village!

HAMPSTEAD ROAD.

On the 19th of September, 1827, the Rev. J. Preston, late of Macclesfield, was set apart to the pastoral office over the Particular Baptist church assembling in Eden Chapel, nearly opposite the Reservoir in the Hampstead-road, London.

The Rev. Mr. Edminson, late of Bratton, Wilts, commenced the service by reading and prayer; the Rev. J. Pritchard, of Keppel-street, delivered the introductory discourse and proposed the questions to the church and pastor, and received Mr. Preston's profession of faith; the Rev. J. Ivimey, of Eagle-street, commended the pastor by special prayer to the grace of God, and gave the charge, from 1 Tim. iv. 16.; the Rev. J. Hargreaves, of Little Wild-street, addressed the church, from Heb. xiii. 22. The congregation was large and attentive; the services were highly interesting, and though rather long, very pleasing and satisfactory.

TOTTENHAM COURT CHAPEL.

The large Chapel in Tottenham Court-road, London, formerly belonging to the celebrated George Whitfield, has been offered for sale at the Auction Mart, before a very numerous company. The property consists of the chapel, with vestry-rooms, alms-houses, minister's dwelling, two small lodges, a dwelling-house, No. 83, in the same road, and an extensive plot of ground, having a double frontage, viz. in Tottenham Court-road and John-street. The auctioneer stated, that he understood the chapel was capable of holding between four and five thousand persons. The first offer was 5000l., and the other biddings which were very spirited, followed in quick sucession, up to 18,000l. After five other biddings, the property was knocked down at 19,800l. It was not, however, actually sold; but a real bidding is said to have been made up to 19,500l.

SALTER'S HALL MEETING.

It will be highly gratifying to every denomination of the friends of revealed religion, to hear that the above place of worship, which had for some months been so sadly prostituted to the cause of infidelity, by Mr. Taylor and his followers, has been recently purchased by a respectable gentleman of the Baptist persuasion, who has confided its management to a provisional Committee. It has been determined by this Committee, to endeavour to obtain, for the present, the assistance of ministers from the country, in the hope that a Baptist church may eventually be formed in the very centre of the City of London. We are happy to hear that several highly respectable ministers have already engaged to contribute their services, by each supplying the pulpit for three or four sabbaths. The re-opening is to take place on the 14th instant (November), and we understand that the Rev. Dr. Collyer, the Rev. Isaiah Birt, and the Rev. Isaac Mann, have engaged to preach on that interesting occasion.

ROMNEY STREET, WESTMINSTER.

On Tuesday, July 31st 1827, the corner-stone of a Baptist Chapel, was laid in Romney Street, Westminster. The Rev. Joseph Ivimey, preached a Sermon on the occasion from Ezek. iv. 8, 9, 10. The seriousness which prevailed throughout the congregation, (consisting of upwards of a thousand persons) formed a pleasing presage of good days.

It is a singular fact, that this is the first Baptist place of worship ever erected in the city of Westminster. It will be capable of containing 800 persons, besides a Sunday school. The Rev. C. Woollacott, the pastor, is, we are informed, collecting in London and its neighbourhood; as the members of the church, though numerous, are chiefly poor.

NOTICE.

The Rev. Mr. Snelgar, formerly of High Wycombe, Bucks; and late of Hampstead, London; has recently commenced his stated services at Green Street Chapel, Cambridge: having received a cordial and unanimous invitation, to become the pastor and Minister of that Church and congregation.

MONTHLY REGISTER.

FOREIGN.

SCARCELY any intelligence has reached us during the last month, affecting the great interests of religion, humanity, or religious freedom, to which this department of our work is especially devoted. An evangelical journalist has little to do with the intrigues and counter-intrigues of courts, the finesse of politicians, the tedious delay of negotiation, and the contest for pre-eminence in the ignoble acts of trickery and over-reaching. Politics come under his notice only so far as they are connected with the moral welfare of man and the advancement of the cause of truth; and he rejoices that all men and all courts are under the control and encouragement of Him who "for the suffering of death is crowned with glory and honour"—who is "King of Kings, and Lord of Lords," and "Head over all things for the Church."

A Concordat has been recently concluded between the Pope and the King of the Netherlands, of which his Holiness spoke with great satisfaction, in a speech to the Secret Consistory, held Sept. 20. It is agreed that the appointment of bishops shall rest in the chapters of the second sees, subject to the Pope's confirmation: his Holiness, however, advises them in all cases to consult the King's wishes, and to nominate individuals whom he is known to approve. Other regulations are also made, of a conciliatory tendency, adapted to prevent all cause of bickering between the Pope and the King.

Spain and *Portugal* are still in anarchy. The King of Spain has undertaken to act the hero, by going in person to quell the revolt which had broken out in several provinces; while the Queen stays at home, praying to the Virgin Mary for her husband's safe return, and keeping the priests and monks at work in the same manner. We fancy it will be long before "our Lady" attends to them, even though their vociferations should be as loud and as long as those of Baal's priests, of whom we read in Sacred Writ.

There is reason to hope that *Greece* will soon be delivered from the horrors of war, by the acquiescence of the Turkish government in the terms proposed by the European powers.

DOMESTIC.

Parliament is prorogued till Dec. 20.

Robert Taylor, the celebrated infidel orator, was tried and convicted of blasphemy, at Guildhall, on Wednesday, Oct. 24. The prosecution was instituted by the Corporation of the City of London, and conducted by the Attorney General. Taylor spoke for three hours and a half in his defence. He avowed himself a deist, and declared that he was such on conviction—boasted of the great success of his endeavours to make converts to infidelity, having succeeded, as he said, in inducing several thousand individuals to embrace his opinions—and argued that his prosecution was manifestly contrary to the principles and spirit of Christianity. We make no remarks on these statements: our readers will form their own opinions. It may be worth while, however, to relate a fact:—during the trial, groups of infidels were assembled in the neighbourhood of the Court, waiting the result: a friend of ours overheard the conversation of some of them, and was much shocked at their profanity. Among other things, they strenuously maintained that *lying is perfectly innocent, if it serves a man's interest!* So say the Jesuits—and so nearly do infidelity and popery coalesce!

IRISH CHRONICLE,

NOVEMBER, 1827.

THE Commissioners of "Education Inquiry," appointed by the House of Commons, have presented their Ninth and final Report, dated London, June 2, 1827. This was ordered to be printed on the 18th of the same month.

It will be recollected by our readers, that, in their First Report, they had recommended that schools should be established in Ireland, in which the children of Roman Catholics, and of the different sects of Protestants, should be taught together, each school having masters of the same denomination with those of the parents of the children. The Commissioners now say:—

"During the progress of our inquiries into these Institutions, we were requested by his Excellency the Lord Lieutenant to submit to the test of actual experiment the plan of education recommended in our First Report; and, in order to enable us as well to effect this, as to complete the inquiries in which we were already engaged, your Majesty was graciously pleased to extend for a year the period originally allotted for the duration of our commission.

"It has therefore become our duty to represent to your Majesty, that, in our attempt to effect that object, we have experienced difficulties, which have not only prevented us from establishing schools in which the experiment might be fully tried, but have induced us to desist altogether from any further proceedings in that undertaking." p. 3.

The insurmountable difficulty referred to, was the arrangement of the books, the use of which formed so essential a part of the plan so recommended. They say, "until this preliminary step should be secured, it would have been obviously premature to appoint masters, or provide school-houses." p. 5.

The Commissioners say—"We beg leave to recal to your Excellency's recollection the particulars of a Minute of Conference held between our Board and the four Roman Catholic Archbishops on this subject, bearing date the 8th January, 1825, and which, so far as relates to the works in question, was as follows:—

"In these suggestions, for uniting Protestant and Roman Catholic children in literary, and separating them only for religious instruction, Dr. Murray expressed his concurrence.

"The Commissioners then observed, that separate religious instruction should not commence until the difference of religious belief should make it impossible for instruction any longer to be received in common; and they inquired whether it would be objected to, on the part of the Roman Catholic clergy, that the more advanced of the Protestant and Roman Catholic children should, at certain times, during school hours, read portions of the Holy Scriptures together, and in the same classes, but out of their respective versions, subject to proper regulations, and in the presence of their respective Protestant and Roman Catholic teachers, suggesting, at the same time, that opportunities might be afforded to the teachers of each persuasion to explain to the children separately the portions so read?

"Dr. Murray answered, that serious difficulties would exist in the way of such an arrangement, and, in lieu of it, he proposed that the Holy Scriptures should be used only when the Roman Catholic children should be taken apart for the purpose of receiving religious instruction; and he said that there could be no possible objection to the Roman Catholic children then reading out of the sacred volume itself the gospels and epistles of the week; he added, that no objection would be made to a harmony of the gospels being used in the general education which the children should receive in common, nor to a volume containing extracts from the Psalms, Proverbs, and Book of Ecclesiasticus, nor to a volume containing the history of the Creation, of the Deluge, of the Patriarchs, of Joseph, and of the deliverance of the Israelites, extracted from the Old Testament; and that he was satisfied no difficulties in arranging the details of such works would arise on the part of the Roman Catholic clergy.

"The Commissioners then stated, that they considered it of the utmost moment that no books or catechisms should be admitted, either in the course of the literary or religious instruction, containing matter calculated to excite contempt, hatred, or any uncharitable feeling, in any class, towards persons of a different religious persuasion.

"To this Dr. Murray cordially assented." p. 5. and First Report, p. 96.

Several plans were submitted, first to the Protestant Archbishops and Bishops, and then to the Roman Catholic Prelates, to obtain such a compilation of the Scriptures as would be unexceptionable to both parties.

Two selections were submitted, one by the Protestant Bishops, entitled "Scripture Lessons;" another by the Roman Catholics, called "Christian Lessons." On the former being submitted to Dr. Murray, the titular Archbishop of Dublin, he replied, in a letter to the President of the Commissioners—

"As the work which you have had the goodness to send me is a compilation taken *exclusively* and *verbatim* from the Protestant version of the New Testament, I think it would be open to the objections already stated by the Catholic Archbishops to the Commissioners with reference to a similar work. Allow me, however, to observe, that those objections might, in my opinion, be removed, if the matter of the work were abstracted both from the Catholic and Protestant versions, where they substantially agree, without the words being taken throughout *literatim* from either, according to the principles explained by us to the Commissioners, when last we had the honour of an interview with them." p. 12.

A work prepared by one of the Commissioners, entitled "Christian Lessons," it was understood would be approved by the Roman Catholic clergy. On this being submitted to them, they made some alterations in it and proposed it as the school-book.

This work was submitted by the Commissioners with the following description, to the Archbishop of Dublin:—

"Your Grace will see that it contains, printed in italics, some few sentences of introductory and explanatory matter, which are added to the extracts from the Scriptures.

"It will also occur to your notice, that throughout the work the authorized version has not been invariably followed, the text being in part taken from that of the Douay.

"In some instances, too, the sense is expressed in words which, though intended to be a faithful translation of the original, are not in the precise language of either version. Your Grace will observe also, that a few of the lessons have been put together with a view to inculcate particular Christian duties, the texts composing which have been selected from various parts of the New Testament, according to the discretion of the compiler. The remainder of the work appears not to differ very materially from the selection submitted to our notice by the direction of the Archbishop of Dublin; and it has been submitted to us under the idea that it might (if at all admissible) be much improved and enlarged, by the introduction of some extracts, as well from the Old Testament, as from the Acts of the Apostles and the Epistles." p. 13.

The following extract from the reply of the Lord Primate to Thomas Frankland Lewis, Esq. President of the Commissioners, will shew some of the objections to the "Christian Lessons."

"I am now to inform the Commissioners what objections can be made, on the part of the Established Church, to the volume which they have substituted. To me it appears, that the point at issue between the two volumes is no less than that great question between the Churches of Rome and England, 'what is the rule of faith?' The Church of Rome gives *authority*, the Church of England gives *evidence*, as the basis of Christianity: the latter appears as a *faithful witness* of the sacred records, and of the interpretation which has been put upon them by the first believers; the former, as an *infallible teacher*, drawing her doctrines and institutions from herself, or from a secret store of tradition, which is independent of the written word, and the key of which has been committed to her custody by the great Founder of our religion. In our system, the Church is nothing without the Scriptures; in that of Rome, its powers and doctrines might have been as they are, had the New Testament never been written. This irreconcileable difference between the two Churches appears upon the first inspection of the volume now before me. The work which we prepared is provided with references to the sacred writers, so that every reader may satisfy himself of the fidelity of the quotation; and, if he be competent to such inquiries, of the correctness of the original reading, and accuracy of the version. There are no references in the printed work. The Church delivers her 'Christian Lessons,' as they are styled, but without any intimation that they are derived from a higher authority. There is nothing wherein a child or a peasant could conjecture that there was such a book as the New Testament in existence. This omission you will perceive to be of vital importance. Should Government or the Legislature determine on insisting upon the circulation of the work, it will be our duty to submit; but we could not express our consent, and still less give our active support to the measure, without withdrawing our protest against the assumptions of the Church of Rome." p. 15.

This letter also contains the copy of some resolutions which the Roman Catholic Bishops had adopted, in reference to general education, on the 25th of January, as follow:—

"1. Having considered attentively a plan of national education which has been submitted to us,—Resolved, that the admission of Protestants and Roman Catholics into the same school, for the purpose of literary instruction, may, under existing circumstances, be allowed; provided sufficient care be taken to protect the religion of the Ro-

man Catholic children, and to furnish them with adequate means of religious instruction.

"2. That in order to secure sufficient protection to the religion of the Roman Catholic children, under such a system of education, we deem it necessary that the master of each school in which the majority of the pupils profess the Roman Catholic faith, be a Roman Catholic; and that in schools in which the Roman Catholic children form only a minority, a permanent Roman Catholic assistant be employed, and that such master and assistant be appointed upon the recommendation, or with the express approval of the Roman Catholic Bishop of the diocese in which they are to be employed; and further, that they, or either of them, be removed upon the representation of such Bishop.

"4. That in conformity with the principle of protecting the religion of the Roman Catholic children, the books intended for their particular instruction in religion shall be selected or approved by the Roman Catholic Prelates; no book or tract for common instruction in literature shall be introduced into any school in which Roman Catholic children are educated, which book or tract may be objected to, on religious grounds, by the Roman Catholic Bishop of the diocese in which such school is established.

"6. That appointed, as we have been, by Divine Providence, to watch over and preserve the deposit of Catholic faith in Ireland, and responsible as we are to God for the souls of our flocks, we will, in our respective dioceses, withhold our concurrence and support from any system of education which will not fully accord with the principles expressed in the foregoing resolutions." p. 16.

The Archbishop of Armagh remarks upon these—

"Various misgivings are awakened in my mind by these resolutions; the sum of them is, that the source of the present difficulty lies out of the power of the Commissioners. Give me leave to suggest a very easy mode of submitting the justness of this opinion to experiment. One of the objects of the Commissioners, and I presume the chief one, in recommending schools of general instruction, was, that the kindly sympathies of our nature, being aided by habits of youthful companionship, as well as the benign precepts of the Gospel, might be matured, as life advanced, into the charities of Christian neighbourhood. It is obvious, however, that the success of this endeavour will entirely depend on the care with which sinister influences are excluded from the minds of the children, during the seasons set apart for their separate instruction in the tenets of their respective religions.

"The Roman Catholic catechism, which will of course be used on these occasions for the children of that communion, contains the following questions and answers:

"Q. Is there but one true church?—A. Although there be many sects, there is but one true religion, and one true church.

"Q. Why is there but one true church? A. As there is but one true God, there can be but one true church.

"Q. How do you call the true church?—A. The Roman Catholic Church.

"Q. Are all obliged to be of that true church?—A. Yes.

"Q. Why are all obliged to be of that true church?—A. Because no one can be saved out of it.

"Q. How many ways are there of sinning against faith?—A. Chiefly three.

"Q. What are these three ways?—A. First, by not seeking to know what God has taught; secondly, by not believing what God has taught, &c.

"Q. Who are they who do not believe what God has taught?—A. Heretics and infidels.

"The Commissioners will surely agree with me, in thinking that it would be desirable to have these passages expunged; that as long as they shall continue to be privately inculcated upon the Roman Catholic children by their religious instructors, any other lessons they may receive will teach them dissimulation rather than cordial good feeling. The same wise and benevolent motives which make the Commissioners desirous to discover a religious book which might be common to all parties, must inspire the anxiety that what is peculiar in religion should be conveyed to the youthful mind without poisoning or drying up the fountain of those sentiments which, next to the love of God, it is the great business of the Gospel to feed and purify—'peace on earth, goodwill towards man." Let them, then, endeavour to remove these questions and answers. Should they succeed, the appointment of their Board will indeed be an auspicious era in the history of this country. But if they fail, or if it should be their feeling that they ought not to try—that these matters are beyond their sphere, that they relate so exclusively to religion as not to be approached without invading the rights of conscience, I can no longer elude the desponding conviction, that their wishes will be disappointed, and their labours ineffectual." pp. 16, 17.

The following letter from the Roman Catholic Archbishop of Dublin, will shew the termination at which this business arrived:—

"Dear Sir—I have been honoured with your letter of the 14th instant, intimating a wish to receive an answer to the suggestion contained in the following communication, addressed to your Board by the Prelates of

the Established Church: —'We suggest to your Board the propriety of obtaining from the Roman Catholic Prelates, previous to the reception of any new proposal, an explicit answer as to their willingness or unwillingness to recommend the use of our compilation in the national schools, with such modifications as may be agreed upon.'

"On the subject of this communication, I did hope that you would be saved the trouble of making further inquiry, as all reasonable ground of doubt appeared to me to be removed by my letter of the 17th July and 26th December of last year. I can, however, have no difficulty in stating anew, in terms, if possible, more explicit than I did before, that the Roman Catholic Prelates objected to the compilation in question, on the ground that it is composed of passages taken exclusively and *verbatim* from the Protestant translation of the New Testament; and that so long as it shall continue to retain that character, they will not recommend the use of it in the national schools, under any modification which it can assume.

"I will avail myself of this opportunity to express an opinion, which you will not, I am sure, consider at variance with that respect which I sincerely entertain for the Board of Education Inquiry; it is, that the Board has created for itself *a very needless difficulty, by requiring, as a matter of necessity, any scriptural compilation to be used in schools, for the purpose of general instruction.* Were the religious instruction of the children confided wholly to the care of their respective pastors, what appears to be the only remaining ground of disagreement would be removed; and the rest of the plan suggested by the Commissioners might, without any difficulty, be carried into immediate and extensive operation." p. 26.

As the Commissioners could not agree upon a united Report, three of them, T. Frankland Lewis, W. Grant, and A. R. Blake, Esqrs. state as follows:—

"We are still of opinion, that for the children of the lower orders in Ireland, a system of separate education would be found to be pregnant with evils; that it would tend to increase, rather than to diminish, that distinctness of feeling between persons of different religious persuasions, which is already too prevalent; and we think it therefore most desirable, that a system should be adopted, under which the children might imbibe similar ideas, and form congenial habits, and from which suspicion should, if possible, be banished, and the causes of distrust and jealousy be effectually removed.

"We are of opinion, also, that no system of education can be considered as deserving of that name, which shall not seek to lay the foundations of all moral obligation in religious instruction; but as the difference of their respective tenets renders it difficult for children to receive religious instruction together, we still think that no better course can be adopted than that of uniting children of the different persuasions, for the purpose of instructing them in the general objects of literary knowledge, and of providing facilities for their instruction separately, when the difference of religious belief renders it impossible for them any longer to learn together.

"Although we have failed in the attempt to combine religious with literary instruction, to the extent originally contemplated by us, we still think that object may, to a limited extent, be effected." p. 28.

Two other Commissioners, J. Leslie Foster and James Glassford, Esqrs. in a letter to the Secretary of State, which they requested might be appended to the Report, strongly advocate persevering endeavours in the great object in view. We give a short extract:—

"In the variety of plans and systems actually pursued, we see different means and prospects of success. We conceive this to be no longer a matter of speculation, but demonstrated by every day's experience. Any plan for compelling all the varieties of schools to give way to one inflexible form, would in our opinion be a great mistake. We should say so, even if that particular form had approved itself to be practically good; but we think it would be a still greater and more dangerous error, to act exclusively on any new principle, while its merits should rest only on a theory. * * *

"While, therefore, we are ready to promote the trial of any experiment that may suggest new means of usefulness, or which may perhaps be more fitted for some districts hitherto less accessible than others, we cannot too strongly express our opinion, that any such experiment ought to be considered only as an accompaniment to those means which experience has approved to be useful, and not as leading to the suppression of any tried instrument of good."—Correspondence, p. 4.

Subscriptions received by W. Burls, Esq. 56, Lothbury; Rev. J. Ivimey, 7, Heathcote-Street, Mecklenburgh-Square; and Rev. G. Pritchard, 16, Thornhaugh-Street.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

A letter has lately been received by the Secretary, from Mr. Carapeit Aratoon, who has for some time been employed, by our junior brethren in Calcutta, in Missionary work among the natives. The following extract will probably not be unacceptable to our readers, though they must make kind allowance for the defective English of the writer.

Calcutta, Nov. 30, 1826.

Since our ever-regretted pastor, brother Lawson, was taken away from among us, our dear brother Yates has succeeded to his pastoral office, and has the entire charge of the English church. On this account, I am obliged to be one of his assistants in the native church. I am with them three times a week, and besides this, I am almost the whole week among the natives of Calcutta, in our Hut or Bungalow chapels, preaching the blessed Gospel of our Lord Jesus Christ to hundreds of natives. Formerly, we had but three Bungalow chapels, but not long since we built a new one, on the side of a very public road, so that now we have four Bungalow chapels in Calcutta, besides one at brother Yates's, where I go regularly every day, Saturdays excepted, and preach in Bengalee, and sometimes in Hindostanee; a brief account of which I send every month to our dear brother Pearce, which I hope he sends, or will send, to you.

I am sorry to inform you, that I have not yet seen a Hindoo or Mussulman holiday stopped, or any entire town or village of British India that has embraced the blessed Gospel of our Saviour Jesus Christ; nor do I yet see any public and general regard paid, in any part of British India, to the sabbath. On the contrary, I see some of the learned children of Great Britain endeavouring to establish schools and colleges, upon which they not only spend a good deal of time, but their money also, in teaching the erroneous shasters and other branches of learning, which are diametrically opposite to that matchless book, to which alone your countrymen owe, and with much propriety boast of, a true and just liberty, which we cannot see enjoyed any where else; and permit me to say, that if we look into ancient history, we find that great philosophers never dreamed of that liberty which is known and practised in your native land. This heavenly book, or any sort of writing agreeing with it, is not used in those schools and colleges already mentioned, while some of the head teachers themselves are atheists or deists. Besides what I have already said, when the natives see that some of your countrymen are establishing schools, and endeavouring with much eagerness to teach Hindoos their own shasters, and Mussulmen their koran, they boldly come forward and make repeated attacks upon us poor Missionaries; and what is worse, they sometimes point out, by their names, the sinful life of some Europeans, and at times men of rank too, telling us, "you want to make us like them." Oh, my dear brother, how lamentable is the thought, that while Christians of different denominations are spending their money, time, and strength, to spread the truths of the Bible, that the conduct of persons born and educated in a Christian land should harden the heathen in wickedness! Besides these, we are surrounded with some other kinds of difficulties; but amidst all, we are going on, I hope, zealously, and in the fear of the Lord, "looking up to the hills from whence cometh our help," relying entirely upon his blessed promises, in which he has said that he "will keep us from all evil,

and will preserve us in our going out and coming in, from this time forth for evermore." With all our difficulties, however, we have much reason to give our hearty thanks to the Lord of the harvest, that he allows us to see the fruits of the Redeemer's death in ourselves and in some of the natives; for still we see the chains of the Hindoo world and Satan broken, and some Brahmins, as well as the low caste Hindoos, set free from their bondage, and made to embrace the blessed Gospel. And what we never saw before, we now begin to see—which is, that when we preach in our Bungalow chapels, all sorts of people flock in, and sometimes take seats, just like an English congregation, and conduct themselves well. Some of them remain till the end of the discourse, which sometimes continues more than two hours; then, taking either part of the Scriptures or religious tracts, and part from us friendly, promising to us that they will make proper use of them: and at times some will defend our doctrine against their countrymen who may interrupt with their vain reasons, and publicly acknowledge the Bible to be the true word of God, and that we preachers are his messengers; and that it will sooner or later be the standard of religion in India. Thus the Lord cheers our broken hearts, and assures us that "the heathen shall be given to his Son for his inheritance, and the uttermost parts of the world for his possession."

The last time I and our dear brother Pearce were with our little native church, when we surrounded the Lord's table, to commemorate the dying love of a crucified Redeemer, we consisted of six different nations, as follow:—Jew, Bengalee, Mussulman, Portuguese, English, and Armenian. Oh, may our hearts be touched with the blood of the Lamb of God that taketh away our sins! I beseech you, my dear brother, to pray for us all, especially for this little native church of Christ, that they all may be of Jesus, and their names be written in the book of life.

I am extremely happy to inform you of the safe arrival of our dear brethren, Mr. and Mrs. Thomas, and Mr. and Mrs. Pearce. They are preparing themselves for the great cause for which they are come hither, and I hope soon they will begin preaching in Bengalee and Hindostanee. They are, by the gracious will of Providence, enjoying good health. I hope you will try to send back our ever-beloved brother, E. Carey, if his health should permit him to come.

CEYLON.

Though the progress of our mission in this quarter, has not been rapid, we have much reason for thankfulness on account of the good which has been effected by it—considerable, in proportion to the very limited agency employed. The number of children educated in the various schools, constitutes a very hopeful feature. How desirable is it that further help should be sent to this interesting island, especially as Mr. Chater, who has so long been labouring there, begins to feel his health somewhat impaired by long continued service! This will appear from the following letter, lately received by the Secretary, and dated—

Colombo, 19th Feb. 1827.

During the latter months of the last year, our Pettah meeting-house was much less crowded than it had been, almost constantly, for some time before, nor have we the pleasure this year to see the seats all filled. The congregations in the Fort, and at the Grand Pass and Moderah are all, as formerly, very small. Since Mr. Siers has come to Colombo, we have held worship in the Fort three times in the week, Sabbath morning and Thursday evening in Portuguese; and on Friday evening in English; in the Pettah, Sabbath evening and Wednesday evening in Portuguese; at the Grand Pass, on the Sabbath fore-noon in Singhalese, in the evening, and on Thursday evening in Portuguese. But for a few weeks, I have changed the Sabbath evening worship into a service in English; and by this change we have a prospect of getting more hearers than we had in Portuguese. Excepting when I am at Hanwell, one of us preaches also at Moderah every Sabbath forenoon, and on Tuesday Mr. Siers goes to one of the villages to visit the schools and preach; at four of which we have now decent little congregations; which are Mattackooly, Dalloogama, Talwatte and Kattoopellallewatte, or some village near it.

The only change in our little church in Colombo last year, was the restoration of one member who had been excluded. I hope we may have some additions this year, but with regard to more than one, I cannot yet speak with certainty. Of the additions at Hanwell, I have already informed you. Our total number of members is now 33; in Colombo 22, and at Hanwell 11. Oh, that they may all be found written in the Lamb's book of life? My visits to Hanwell are now frequent. I go on Saturday, and return the following Thursday. On my

way there, I preach at Cadoowelle, which is the place for resting and taking a little refreshment. About 50 adults and as many children form my congregation. Last month another congregation, about a mile and a half further on, had assembled, quite unexpected by me, to hear preaching. I stopped and preached to them, but told them in future, as they were so near Cadoowelle, it would be better to come there, which they promised to do. I long ago informed you, that if funds were allowed for it, we could establish a chain of schools, the whole way from Colombo to Hanwell. Cadoowelle is the place for one, and two persons have already collected a number of children, and commenced teaching them; but all the assistance I can afford them, is to furnish them with a few school books. It is not to be expected, however, that they will exert themselves much, or continue it long, unless more encouragement than this be afforded them. Two or three more schools on this station, are going on in a similar way, and one more on the road to Hanwell. But without authority from the committee, I am unwilling to increase the present expenditure. I hope I shall soon hear from you something definite on this subject. Since the school masters have been paid according to the number of scholars, and not a monthly salary, the number of boys has much increased, and at the same time they make a much better progress in their learning. The total number on the returns at the end of 1826, was on the Colombo station, in eight schools 410, at the Hanwell station in two schools 69, in all 479. In the different schools the attendance is as follows:

	Total	*Reg. attend.*
No. 1. Grand Pass	96	91
2. Kattoopellallewatte	44	36
3. Nelligahawatte ..	42	36
4. Talwatte.....	46	42
5. Kalany	37	37
6. Dalloogama	54	43
7. Mattackooly	36	34
8. Moderah.....	55	44
	410	363

In the schools at Hanwell and Ooggalla, the attendance appears to be much as in the schools on this station, though it cannot be so exactly ascertained. But both the masters are persons whom we can trust, having, as we hope, the fear of God before their eyes. And I examine the progress made every time I visit the station. The number of boys in all the schools who are reading in the N. T. is 170. Many of them have gone through it several times, and a great proportion of the remaining number, will soon be prepared to commence reading it. All the boys in the first class of every school, are learning to write, and in order to stimulate the boys, to press on to that class, each boy belonging to it receives a quill and half a quire of China paper monthly. Not a few of our first set of scholars, are now writers in offices, &c. and some of the Singhalese, are advanced to the rank of Modeliars, the highest rank of native head-men. Though we cannot say that any of them are yet converted persons, some of them, to say the least, are seriously inclined, and promise to be highly respectable, and we hope useful too, in their different stations. With regard to three of our scholars, we trust the grand object we have in view, in teaching them to read, has been attained; they have, we trust, been brought to repentance towards God, and faith towards our Lord Jesus Christ. They are Isaac Whythianathan, born a Malabar heathen, now an ornamental member of our little church, and highly useful as school-master of our Grand Pass Female native school, and a reader of the Scriptures and tracts in Malabar and Singhalese. The second is Cornelius, who will be sent to the Serampore college by the first opportunity that offers, together with Frederick, another promising Singhalese youth, a son of our friend the Modeliar at Hanwell. The third is a youth at Dalloogama, for some months past employed as second school-master there, and now desirous of putting on Christ by baptism. It is to him I refer in a former part of this letter. His manners and conduct have always been amiable and pleasing; and I have long noticed with what fixed attention he has heard preaching. He has also nearly committed to memory the Singhalese tract, on repentance, faith, and holiness; which, under a divine influence, seems to have been made a great blessing to him. If, as the fruit of our native schools, these three only, as we cannot but hope from present appearances is the case, have been brought to the Saviour, no one who considers properly the value of one soul, will say that our labours are all lost, and that the expense incurred in carrying them on is thrown away. But we hope and believe, that we shall see greater things than these, as the fruit of the expense and labour bestowed on this rising generation. May we not expect, that in some cases the blessed seed, though it lie buried long in dust, will after all become productive? To effect this, only one thing is wanted — an outpouring of the Holy Spirit. And when I think for a moment, how many of the children of God are every day wrestling in prayer for this, I cannot give up the hope that we shall see it extended to this island. And who can say how important a preparation for such an event, giving to

hundreds of children and youth the ability only to read the word of God, may prove?

The female schools have filled up beyond all our expectations. The number of girls in the three schools is 115, and the attendance of nearly the whole number very regular. Last year one of the Wesleyan native preachers married and took away our Grand Pass schoolmistress, by which we feared at first the school would be seriously injured, but it has turned out otherwise. By appointing our young friend Isaac Whyte (or, properly, Whythianathan) as master, and one female as teacher of needle-work, and another to teach lace making, every difficulty has been obviated. And though, as must be supposed, the expence is increased by this arrangement, the school has so much increased, and goes on so much better, as to make up well for the increase of expence. The number of girls who now attend it is 52. And in addition to teaching them all Singhalese, the master teaches twenty-one of them English. In each of the schools the first class is reading in the New Testament, and the second will soon be prepared to commence in it; and the progress made in needle-work and lace making is quite as good as can be expected for the time.

(To be concluded in our next.)

HOME PROCEEDINGS.

Since the Annual Meeting, our much-esteemed Brother, Mr. Carey, has been engaged, almost without intermission, in visiting Auxiliary Societies and Congregations in different parts of the kingdom. We have much reason for thankfulness that, though still far from being robust, he has been enabled to go through such a lengthened series of engagements, which have to many proved highly acceptable and refreshing.

Mr. Carey was accompanied, in several instances, by our respected friend Mr. Statham, late of Howrah. We expected to have been furnished, for this Number, with a connected account of these journeys, but as the day in which the printer must be supplied has arrived, and the promised communication has not come to hand, we prefer giving our readers such an account, though exceedingly imperfect, as our materials will supply, to postponing it till another month.

Our friends Carey and Statham spent Lord's day, July 1, at Coventry, and assisted at the annual meeting of the Branch Society there, on Tuesday evening, the 3d. The services were very interesting and well attended, and the collections, not including various small sums from neighbouring villages, amounted to upwards of £85. From Coventry they proceeded to Birmingham, where, and at Bromsgrove, Coseley, and other places in the neighbourhood, sermons were preached, and meetings held, in connexion with the Auxiliary, at which the contributions exceeded those of the preceding year. In the absence of further particulars respecting these meetings, we are happy to insert an extract of a letter from the Secretary of the district, which well describes the general impression produced:—

"The company of our beloved friends, especially Brethren Carey and Statham, who have been engaged on the Society's behalf in Pagan countries, has been very refreshing and encouraging to us; and I believe I may venture to assert, that the Baptist Missionary Society was never more deeply seated in the affections of the good people in this neighbourhood than it is at the present time. It is to this strong and decided attachment that we are to attribute the increased contributions of the annual meetings, and of the present year, amounting to 800l. and upwards. 'Yes,' our friends have said, 'we are attached to the mission, and we will give the Parent Committee the most substantial proof of attachment which we can give, by increasing our contributions, notwithstanding the depression in trade and in our circumstances; for we cannot but fervently desire to see the Society prosecuting its pious and benevolent objects on a scale even more extended than in past years, while all its energies, both at home and abroad, are consecrated to objects which may properly be called *its own*, and prospects of usefulness, the most delightful, are opening upon its view, and inviting all its friends to renewed pledges of affectionate co-operation.' Under the impression that our friends in other parts of the kingdom will be actuated by similar views, we venture to look forward to more energetic measures on the part of the parent Committee (no longer distracted by fruitless negotiations), in sending missionaries to support those stations which sickness and death have weakened, and infusing new life and vigour into every department of missionary operations."

Liverpool and Manchester were next visited. No statements of the meetings held at either place have reached us, though we know generally that they were of a very interesting character. At Manchester the chair was kindly taken by a gentleman belonging to the Rev. Mr. Roby's congregation; the amount of the collections then, and on the Sabbath, was 200l. a sum far exceeding the contributions of any former year.

In their return to town, our friends spent a few days at Shrewsbury and some other places in Shropshire; and Mr. Carey availed himself of the opportunity to fulfil an engagement at Clipston, where the congregation under the pastoral care of the Rev. John Mack proved their continued regard to the missionary cause.

At the close of August, Messrs. Carey and Statham proceeded to the eastern part of Yorkshire, where they were joined by the Rev. Thomas Morgan, of Birmingham. The first Sabbath in September was spent at Scarborough and Bridlington, and on Tuesday evening, Sept. 4, a public meeting was held in the former town, at which Mr. Morgan presided. The various resolutions were moved and seconded by the Rev. Robert Harness and Dr. Murray, Rev. J. Statham and Rev. B. Evans, Rev. Eustace Carey and James Lomax, Esq., Christopher Hill, Esq. treasurer to the Auxiliary, and Rev. Robert Harness. The audience was highly gratified, especially with the information given by our brethren from the East, and though our friends at Scarborough have had to make very considerable pecuniary exertions, in consequence of the erection of their new chapel, the contributions exceeded those of any former year.

After visiting several smaller places in the week, the deputation reached Hull by Lord's day, the 9th. Sermons, as usual, in reference to the object, were preached at several chapels in Hull, Cottingham, Beverley, and Bishop's Burton; and the annual meeting of the Auxiliary was held on Monday, the 10th, in George-street chapel, which was crowded to overflowing by a most respectable audience. Mr. W. H. Dikes took the chair on the occasion, and the meeting was addressed in succession by the Rev. Messrs. Morgan, Statham, Wild, Carey, Marston, Harness, Berry, and M'Pherson. The public collections in Hull amounted to 57l. and those in Beverley to 16l.

In the course of the same week the deputation visited the city of Lincoln, and several other places in that county, from whence they proceeded to Sheffield, where they were employed on the succeeding Sabbath. Of these engagements, and those which succeeded in the adjoining county of Derby, a correspondent in that district has favoured us with the following brief account:—

"Sept. 16, sermons were preached on behalf of the Baptist mission at Sheffield, Chesterfield, Sutton Ashfield, and Swanwick, by the Rev. Messrs. E. Carey, and J. Statham, Missionaries, and the Rev. T. Morgan and C. Stovel; and on the 23d at Derby, by Rev. E. Carey and W. Hawkins.

"On the 17th, 18th, 19th, 20th, 24th, and 25th, successively, a public meeting was held at each of these places, together with Burton-on-Trent, the object of which was, to form the united churches of Derbyshire, Sheffield, Nottingham, Sutton, and Burton, into one Auxiliary to the Baptist Mission. In addition to the Brethren whose names we have mentioned, the Rev. Mr. Yates, lately returned from Calcutta, as well as many neighbouring ministers and friends, of different denominations, kindly afforded their assistance. Hence the meetings were not only well attended, but also extremely interesting. The kindness of all, but of our Missionary Brethren in particular, was most thankfully received. The interest they excited here, and the general expression of gratitude to God for the partial recovery of their health, lead us to hope that their labours have been quite as beneficial to our churches, as to the mission.

"The whole amount of subscriptions and collections made at the meetings, is 125l. 17s. 10d."

From Derby, Mr. Carey went forward to Oxford, having engaged to assist at the twelfth annual meeting of the Auxiliary Society for that county, held there on Wednesday, the 26th, for the following account of which we are indebted to the esteemed Secretary, the Rev. T. Coles, of Bourton.

"The twelfth annual meeting of the above Society was held at the Rev. W. Copley's chapel, New-road, Oxford, on Wednesday, the 26th of September, when the Rev. T. Waters, of Pershore, preached in the morning, and the Rev. Eustace Carey in the evening. The sermons were distinguished for ability, pathos, and appropriateness to their important object—the encouragements and motives furnished by the design of the Gospel and the love of the Redeemer to missions to the heathen.

"The meeting for business was held in the chapel in the afternoon, when Joseph Gutteridge, Esq. of London, was called to the Chair. The Secretary of the Auxiliary then prayed, and read an abstract of the Report of the parent Society, together with the sums remitted it from the several places included in the Auxiliary during the past year, and the total since its formation, amounting to upwards of *three thousand pounds*. The motions were proposed and seconded by the ministers present, aided by

Brethren of the Independent and Wesleyan Connexions. The statements and appeals of our highly esteemed Brother, Eustace Carey, produced a deep impression on the meeting, and were powerfully enforced by the addresses of the Brethren who followed him on the interesting occasion. A unanimous feeling pervaded the assembly, that the Baptist Missionary Society claims and deserves the zealous and persevering support of the friends of religion, and that the exertions of this Auxiliary had been such, as at once to call for gratitude to the God of missions, and to secure the cordial approbation of all sincerely concerned for the advancement of the Redeemer's kingdom.

"It appeared that the formation of Missionary Associations in several districts of this Auxiliary, had been attended with very pleasing results, and such Associations were warmly recommended wherever practicable. *One* of these Associations, at Naunton and other villages in the vicinity of Bourton-on-the-Water, has raised, the past year, *twenty-five pounds*, for the Baptist Foreign and Home Missionary Societies. The collections of the day were liberal, and a benevolent friend at Oxford, whose contributions to every good cause are large and frequent, presented the Society with a donation of *twenty pounds*. As the friends of missions appeared highly gratified by all the services of this anniversary, it is ardently hoped that they will all be prompted, in their respective spheres, to renewed and augmented exertions in the great and sacred cause."

The last sabbath in the month was agreeably spent at Reading, a town which has long been honourably distinguished in the records of the Mission, for the kind and liberal support it has yielded to the cause. On the Wednesday following, Mr. Carey was engaged at Kimbolton, in delivering one of the sermons at the annual meeting of the Huntingdonshire Society in aid of missions. Thence, taking St. Neot's in the road, he proceeded to Hitchin; where, on the 7th of October, two sermons were delivered for the mission, one to the congregation so long under the pastoral care of the venerable Mr. Geard, and the other in the Independent place of worship, to which our missionary brother was kindly invited by the Rev. J. W. Wayne and friends. His next stage was to Northampton, where he was joined by his colleague, the Rev. Wm. Yates, from Calcutta, and the Secretary of the parent Society. Two very interesting services were held in the spacious place of worship in College-street, on the 10th ult. which were numerously attended, notwithstanding the weather was very unfavourable. In the morning a double lecture was preached by Mr. Carey and the Rev. Samuel Hillyard of Bedford; and in the evening the public meeting was held, the Rev. Mr. Gill, of the Wesleyan Society, in the Chair. Addresses were delivered on the occasion by the Rev Messrs. Hillyard, Yates, Simmons of Olney, Dyer, Carey, Hyatt (lately settled over the church formerly under the care of the excellent Doddridge), Knowles, Wake, and Gray. The collections amounted to upwards of 34l. and there is reason to hope that a beneficial impression was made on the minds of many. The next day our missionary friends visited Olney, a town interesting to them both, from the recollections of former days, as they had spent some time there under the instructions of the excellent Mr. Sutcliff. Mr. Yates occupied the pulpit in the afternoon, and Mr. Carey in the evening. The congregations were numerous, and notwithstanding the depressed state of trade in the town, upwards of 22l. were collected at the close of the services.

From Olney, Messrs. Carey and Yates proceeded to Cambridge, and were engaged the whole of Lord's day, the 14th, at the Baptist meeting there. Another sermon on behalf of the Mission was delivered on Tuesday morning, at the same place, by the Rev. Joseph Kinghorn of Norwich, and a very numerous congregation assembled in the evening, when a meeting was held for the purpose of reorganizing the Auxiliary Society which has long existed at Cambridge, so as to connect with it the other churches in the county. The Chair was taken by Richard Foster, jun. Esq. and after prayer had been offered by the Rev. Mr. Cockin, of the Wesleyan Connexion, the various resolutions were proposed and supported by the Rev. Joseph Kinghorn and the Secretary of the parent Society; Rev. Samuel Thodey, of Cambridge, and Rev. E. Carey; Rev. Samuel Green, of Bluntisham, and Rev. Mr. Cater, of Newmarket; Ebenezer Foster, Esq. and the Rev. Jacob Snelgar; Rev. W. Yates, and Mr. Tebbutt, of Bluntisham; Rev. Mr. Medway, of Melbourn, and Rev. T. C. Edmonds. The amount of the several collections was 105l.

That such meetings as have now been described are highly useful in diffusing information respecting Missions, and exciting a lively interest in their favour, is sufficiently evident; and the absolute need of employing every legitimate effort to provide the requisite supplies for carrying on the work, might be easily shewn. But it is cheerfully hoped that these services are becoming more and more useful, as means of personal edification, by affording suitable opportunities for brief and powerful appeals on the value of that Gospel which we are associated to convey to the distant parts of the earth.

May this happy result be witnessed to a much wider extent, and the great end of every religious service, on all such occasions, be steadily kept in view!

ESSEX.

THE Eighth Annual Meeting of the Essex Auxiliary Society was held at Braintree, Sept. 25, 1827:

On which occasion a sermon was preached by the Rev. J. Statham, Missionary from Howrah, founded upon Psalm lxxii. 17. Immediately after the morning service, the Chair was taken by the Rev. J. Dyer, Secretary to the parent Institution, and various addresses were offered by the Rev. W. Kemp of Tarling, J. Carter of Braintree, J. King and J. Bass of Halstead, J. Goodrich of Langham, J. Goldsmith of Earl's Coln, G. Francies of Colchester, J. Wilkinson of Saffron Walden, J. Statham, and the Chairman. A collection was made for the benefit of the Mission, and the contributions of several of the churches connected with the Auxiliary were paid to the Secretary.

It is a source of regret, that this was not the case in *every* instance, and that the accounts for the year, whether smaller or larger, are not regularly made up at the annual meeting, according to the first resolution of the Society. It will give us great pleasure to find, at subsequent meetings, that this hint has not been disregarded, and that the Auxiliary is growing in vigour and activity as it advances in age, and the opportunities of usefulness become fewer and fewer in the history and experience of its first promoters.

With the exception of the irregularity thus alluded to, the engagements of the day were exceedingly pleasant and encouraging, and afforded a happy evidence of the truth of that delightful promise—"In all places where I record my name I will come unto thee, and I will bless thee."

J. W.

Contributions received on account of the Baptist Missionary Society, from September 20 to October 20, 1827, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Legacy of the late Henry Fletcher, Esq. of Shadwell, £300 Navy 5 per Cents. (duty paid by the Executor, Joseph Fletcher, Esq.) sold for	317	4	7
Legacy of the late Mrs. Browning, of Wallop (Executors, Messrs. W. Baldwin and J. Newton)	27	0	0
Aylesbury, Friends, by Mr. Reynolds	1	2	6
Essex Auxiliary Society, by Rev. J. Wilkinson:			
Saffron Walden 18 10 8			
Langham 15 14 0			
Halstead 5 7 10			
Ditto, by Rev. J. Statham 3 10 6			
Braintree 12 5 6			
Ditto, additional 3 11 6			
Earl's Colne 6 8 6			
Loughton (as inserted last month) 12 0 0			
	77	8	6
Cambridge Auxiliary Society, by Edward Randall, Esq. 63 0 0			
Collections, Oct. 14 and 16 ..... 105 0 0			
	168	0	0
Croydon, Collection at Baptist Chapel, by Rev. J. Statham	6	2	3
Isleham, Collection, by Rev. J. Reynolds	3	12	6
Exeter, Subscriptions, &c. by Rev. S. Kilpin 7 18 0			
Sir John Kennaway, Bart. by Mr. Moxey 5 0 0			
	12	18	0
Wingrave and Aston Abbotts, Collection and Subscription	3	10	6
Broughton (Hants.), Collection and Penny Subscriptions, by Rev. H. Russell	19	0	0
Sheepshead, Subscriptions and Collection, by Rev. W. Yates	10	7	3
Hitchin, Collections after Sermons, by Rev. E. Carey	20	5	0
Olney, Subscriptions and Collections, by Mr. Wilson	37	4	3
Manchester, Collections at Public Meeting and Sermons, by Rev. E. Carey	200	0	0
Hull, Auxiliary Society, on account, by John Thornton, Esq.	100	0	0
Reading, Sale of Fancy Work, by the Ladies of Hosiers-street Congregation	13	5	7
Rye, Female Auxiliary Society, by Mrs. Jarrett	5	0	0
Northampstonshire, Assoc. of Independent Ministers, by Messrs. Goddard	3	0	0
Western District, by Rev. R. Horsey, viz.:			
Crewkerne 1 0 0			
Loughwood 2 0 0			

				£	s.	d.
Western District — *continued:*						
Lyme	6	15	10			
Prescott	1	2	4			
Saint Hill	1	8	4			
Tiverton	5	0	0			
Upottery	1	10	3			
Wellington	22	17	6			
				41	14	3
Nottinghamshire, &c. by Rev. Thomas Morgan:						
Collingham	20	19	9			
Chesterfield	8	0	0			
Sutton-on-Trent	3	0	0			
Sheffield, on account	30	0	0			
Lincoln	26	17	11			
				88	17	8
Shortwood, Female School, by Miss Bliss				15	0	0
Shropshire, &c. Collections, by Rev. John Statham:						
Snailbeach	4	3	0			
Whitchurch	3	10	0			
Oswestry	2	0	0			
Wrexham	5	0	0			
Sutton Ashfield (Derbyshire)	7	0	0			
				21	13	0
Mr. John Neale, by the Secretary — Life Subscription				10	10	0
A Friend, Watford *(West India Fund)*				1	0	0

FOR THE FEMALE SCHOOL AT KINGSTON.

Miss Coleman, Tenby				5	0	0
Miss Herbert, Abergavenny				5	0	0

TO CORRESPONDENTS.

The Committee earnestly request their various Friends through the country, to whom the Publications of the Society are sent for distribution in their respective neighbourhoods, to forward them, with the least possible delay, to their respective destinations. They have learnt, with equal surprise and regret, that there are instances in which the Annual Reports, sent off from the Mission House in the beginning of September, have not yet reached the hands of individual Subscribers! It is hoped that the mention of such a circumstance will be sufficient to prevent its recurrence.

The thanks of the Committee are presented to J. F. (by the Rev. W. Gray) for a quarto Bible and two Hymn-books; which have been forwarded to Jamaica, agreeably to the wish of the Donor.

Errata.—In the list of Royston Subscriptions, the name of Mr. Joseph P. Wedd, £1 1s. should have been inserted. For Mr. John *Bathe*, in the same list, read *Butler*. We may be allowed to remind our Friends, that it is very desirable *proper names* should be written *distinctly*.

The box of fancy articles, kindly forwarded for the benefit of Female Schools at Serampore, by Miss Anne Sullivan and friends, was sent off long since. Had the letter of S. L. on this subject contained *any address*, it should have had a private answer.

Our worthy Friend, W. H. A. will accept cordial thanks for his letter from Guernsey, and the pains he has taken with the document he has transcribed. The Editor trusts he shall enjoy, ere long, an opportunity of personal communication with him on the points to which his letter relates.

In the account of Mr. Burton's designation, inserted in our Number for September, it was strangely omitted to mention that it took place at the Rev. G. Pritchard's Meeting-house, in Keppel-street, Russell-square.

A reference to our Number for September will shew, that the remittance from Colchester of £12 19s. 4d. was duly acknowledged there.

Mr. Fuller, of Bristol, requests us to acknowledge the receipt of a "Village Offering" from Laverton; consisting of frocks and fancy articles, to be distributed as rewards to the Children of the Schools, under the care of Mr. and Mrs. Knibb, at Kingston, in Jamaica. They have been forwarded to the place of their destination.

Littlewood & Co., Printers, 15, Old Bailey.